

other chiefs Logan would not join in it. When he did yield a sullen assent, Lord Dunmore "was obliged to communicate with him through a messenger, a frontier veteran named John Gibson. . . . To this messenger Logan was willing to talk. Taking him aside, he suddenly addressed him in a speech that will always retain its place as perhaps the finest outburst of savage eloquence of which we have any authentic record. The messenger took it down in writing, translating it literally." The authenticity of this famous speech of Logan has been much questioned, but apparently with no good ground — T. Roosevelt, *The Winning of the West*, v. 1, ch. 8-9.

ALSO IN: J. H. Perkins, *Annals of the West*, ch. 5.—J. G. M. Ramsey, *Annals of Tenn.*, p. 112.—V. A. Lewis, *Hist. of W. Va.*, ch. 9.—J. R. Gilmore (E. Kirke), *The Rear-guard of the Her.*, ch. 4.

(Valley): A. D. 1774.—Embraced in the Province of Quebec. See CANADA: A. D. 1763-1774.

(Valley): A. D. 1778-1779.—Conquest of the Northwest from the British by the Virginia General Clark, and its annexation to the Kentucky District of Virginia. See UNITED STATES OF AM.: A. D. 1778-1779 CLARK'S CONQUEST.

(Valley): A. D. 1781-1786.—Conflicting territorial claims of Virginia, New York and Connecticut.—Their cession to the United States, except the Western Reserve of Connecticut. See UNITED STATES OF AM.: A. D. 1781-1786.

(Valley): A. D. 1784.—Included in the proposed States of Metropotamia, Washington, Saratoga and Pelisipia. See NORTHWEST TERRITORY: A. D. 1784.

(Valley): A. D. 1786-1788.—The Ohio Company of Revolutionary soldiers and their settlement at Marietta. See NORTHWEST TERRITORY: A. D. 1786-1788.

(Valley): A. D. 1786-1796.—Western Reserve of Connecticut.—Founding of Cleveland.—In September, 1786, Connecticut ceded to Congress the western territory which she claimed under her charter (see UNITED STATES OF AM.: A. D. 1781-1786; and PENNSYLVANIA: A. D. 1753-1799), reserving, however, from the cession a tract "bounded north by the line of 42° 2', or, rather, the international line, east by the western boundary of Pennsylvania, south by the 41st parallel, and west by a line parallel with the eastern boundary and distant from it 120 miles—supposed, at the time, to be equal in extent to the Susquehanna tract given to Pennsylvania, 1782. . . . This territory Connecticut was said 'to reserve,' and it soon came to be called 'The Connecticut Western Reserve,' 'The Western Reserve,' etc. . . . On May 11, 1792, the General Assembly quit-claimed to the inhabitants of several Connecticut towns who had lost property in consequence of the incursions into the State made by the British troops in the Revolution, or their legal representatives when they were dead, and to their heirs and assigns, forever, 500,000 acres lying across the western end of the reserve, bounded north by the lake shore. . . . The total number of sufferers, as reported, was 1,870, and the aggregate losses, \$181,648, 11s., 6d. The grant was of the soil only. These lands are known in Connecticut history as 'The Sufferers' Lands,' in Ohio history as 'The Fire Lands.' In 1796 the Sufferers were incorporated in Con-

necticut, and in 1803 in Ohio, under the title 'The Proprietors of the Half-million Acres of Land lying south of Lake Erie.' . . . In May, 1793, the Connecticut Assembly offered the remaining part of the Reserve for sale." In September, 1795, the whole tract was sold, without survey or measurement, for \$1,200,000, and the Connecticut School Fund, which amounts to something more than two millions of dollars, consists wholly of the proceeds of that sale, with capitalized interest. "The purchasers of the Reserve, most of them belonging to Connecticut, but some to Massachusetts and New York, were men desirous of trying their fortunes in Western lands. Oliver Phelps, perhaps the greatest land-speculator of the time, was at their head. September 5, 1795, they adopted articles of agreement and association, constituting themselves the Connecticut Land Company. The company was never incorporated, but was what is called to-day a 'syndicate.'" In the spring of 1796 the company sent out a party of surveyors, in charge of its agent, General Moses Cleaveland, who reached "the mouth of the Cuyahoga River, July 22d, from which day there have always been white men on the site of the city that takes its name from him." In 1830 the spelling of the name of the infant city was changed from Cleaveland to Cleveland by the printer of its first newspaper, who found that the superfluous "a" made a heading too long for his form, and therefore dropped it out.—B. A. Hinsdale, *The Old Northwest*, ch. 19, with foot-notes.

ALSO IN: C. Whittlesey, *Early Hist. of Cleveland*, p. 145, and after.—H. Rice, *Pioneers of the Western Reserve*, ch. 6-7.—R. King, *Ohio*, ch. 7-8.

(Valley): A. D. 1787.—The Ordinance for the government of the Northwest Territory.—Perpetual exclusion of Slavery. See NORTHWEST TERRITORY: A. D. 1787.

(Valley): A. D. 1788.—The founding of Cincinnati. See CINCINNATI: A. D. 1788.

(Valley): A. D. 1790-1795.—Indian war.—Disastrous expeditions of Harmar and St. Clair, and Wayne's decisive victory.—The Greenville Treaty. See NORTHWEST TERRITORY: A. D. 1790-1795.

(Territory and State): A. D. 1800-1802.—Organized as a separate Territory and admitted to the Union as a State. See NORTHWEST TERRITORY: A. D. 1788-1802.

A. D. 1812-1813.—Harrison's campaign for the recovery of Detroit.—Winchester's defeat.—Perry's naval victory. See UNITED STATES OF AM.: A. D. 1812-1813.

A. D. 1835.—Settlement of Boundary dispute with Michigan. See MICHIGAN: A. D. 1837.

OHIO UNIVERSITY, The founding of. See EDUCATION, MODERN: AMERICA: A. D. 1787-1802.

OHOD, Battle of. See MAHOMETAN CONQUEST: A. D. 609-632.

OJIBWAS, OR CHIPPEWAS, The. See AMERICAN ABORIGINES: OJIBWAS; also, ALGONQUIAN FAMILY.

OKLAHOMA, The opening of. See UNITED STATES OF AM.: A. D. 1889-1890.

OL., OR OLYMP. See OLYMPIADS.

OLAF II., King of Denmark, A. D. 1086-1095. . . . Olaf III., King of Denmark, 1876-

1887; and VII. of Norway, 1880-1887.... Olaf III. (Trygvesson), King of Norway, 995-1000. Olaf IV. (called The Saint), King of Norway, 1000-1080. Olaf V., King of Norway, 1069-1098. Olaf VI., King of Norway, 1103-1116.

OLBIA. See BORYSTHENES

OLD CATHOLIC MOVEMENT, The. See PAPACY: A. D. 1869-1870.

OLD COLONY, The. See MASSACHUSETTS. A. D. 1623-1629

OLD DOMINION, The. See VIRGINIA. A. D. 1650-1660

OLD IRONSIDES.—This name was popularly given to the "Constitution," the most famous of the American frigates in the War of 1812-14 with Great Britain. See UNITED STATES OF AM: A. D. 1812-1813, and 1814.

OLD LEAGUE OF HIGH GERMANY, The. See SWITZERLAND A. D. 1332-1460

OLD MAN OF THE MOUNTAIN, The. See ASSASSINS

OLD POINT COMFORT: Origin of its Name. See VIRGINIA A. D. 1606-1607.

OLD SARUM: Origin. See SORBIODUNUM A Rotten Borough. See ENGLAND. A. D. 1880

OLD SOUTH CHURCH, The founding of the. See BOSTON: A. D. 1657-1669

OLD STYLE. See CALENDAR, GREGORIAN

OLDENBURG: The duchy annexed to France by Napoleon. See FRANCE. A. D. 1810 (FEBRUARY—DECEMBER).

OLERON, The Laws of.—"The famous maritime laws of Oleron (which is an island adjacent to the coast of France) are usually ascribed to Richard I, though none of the many writers, who have had occasion to mention them, have been able to find any contemporary authority, or even any antient satisfactory warrant for affixing his name to them. They consist of forty-seven short regulations for average, salvage, wreck, &c. copied from the antient Rhodian maritime laws, or perhaps more immediately from those of Barcelona."—D. Macpherson, *Annals of Commerce*, v. 1, p. 358.

OLIGARCHY. See ARISTOCRACY.

OLIM. See FRANCE: A. D. 1226-1270.

OLISIPO. The ancient name of Lisbon.

OLIVA, Treaty of (1660). See BRANDENBURG: A. D. 1640-1688, and SCANDINAVIAN STATES (SWEDEN): A. D. 1644-1697.

OLIVETANS, The.—"The Order of Olivetans, or Brethren of St. Mary of Mount Olivet, . . . was founded in 1313, by John Tolomei of Siena, a distinguished professor of philosophy in his native city, in gratitude for the miraculous restoration of his sight. In company with a few companions, he established himself in a solitary olive-orchard, near Siena, obtained the approbation of John XXII. for his congregation, and, at the command of the latter, adopted the Rule of St. Benedict."—J. Alzog, *Manual of Universal Church Hist.*, v. 3, p. 149.

OLLAMHUS.—The Bards (see FILI) of the antient Irish.

OLMÜTZ, Abortive siege of. See GERMANY: A. D. 1758.

OLNEY, Treaty of.—A treaty between Edmund Ironsides and Canute, or Cnut, dividing the English kingdom between them, A. D. 1016.

The conference was held on an island in the Severn, called Olney.

OLPÆ, Battle of.—A victory won, in the Peloponnesian War (B. C. 426-5) by the Acarnanians and Messenians, under the Athenian general Demosthenes, over the Peloponnesians and Ambraciotes, on the shore of the Ambracian gulf.—E. Curtius, *Hist. of Greece*, bk. 4, ch. 2.

OLUSTEE, Battle of. See UNITED STATES OF AM: A. D. 1864 (JANUARY—FEBRUARY: FLORIDA)

OLYBRIUS, Roman Emperor (Western), A. D. 472

OLYMPIA, Battle of (B. C. 365). See GREECE. B. C. 371-362.

OLYMPIADS, The Era of the.—"The Era of the Olympiads, so called from its having originated from the Olympic games, which occurred every fifth year at Olympia, a city in Elis, is the most ancient and celebrated method of computing time. It was first instituted in the 776th year before the birth of our Saviour, and consisted of a revolution of four years. The first year of Jesus Christ is usually considered to correspond with the first year of the 195th olympiad, but as the years of the olympiads commenced at the full moon next after the summer solstice, i. e., about the first of July, . . . it must be understood that it corresponds only with the six last months of the 195th olympiad. . . . Each year of an olympiad was luni solar, and contained 12 or 13 months, the names of which varied in the different states of Greece. The months consisted of 30 and 29 days alternately, and the short year consequently contained 354 days, while the intercalary year had 384. The computation by olympiads . . . ceased after the 304th olympiad, in the year of Christ 440."—Sir H. Nicolas, *Chronology of History*, pp. 1-2.

OLYMPIC GAMES.—"The character of a national institution, which the Amphictyonic council affected, but never really acquired, more truly belonged to the public festivals, which, though celebrated within certain districts, were not peculiar to any tribe, but were open and common to all who could prove their Hellenic blood. The most important of these festivals was that which was solemnized every fifth year on the banks of the Alpheus, in the territory of Elis; it lasted four days, and, from Olympia, the scene of its celebration, derived the name of the Olympic contest, or games, and the period itself which intervened between its returns was called an olympiad. The origin of this institution is involved in some obscurity, partly by the lapse of time, and partly by the ambition of the Eleans to exaggerate its antiquity and sanctity. . . . Though, however, the legends fabricated or adopted by the Eleans to magnify the antiquity and glory of the games deserve little attention, there can be no doubt that, from very early times, Olympia had been a site hallowed by religion, and it is highly probable that festivals of a nature similar to that which afterwards became permanent had been occasionally celebrated in the sanctuary of Jupiter. . . . Olympia, not so much a town as a precinct occupied by a great number of sacred and public buildings, originally lay in the territory of Pisa, which, for two centuries after the beginning of the olympiads, was never completely subject to Elis, and occasionally appeared as her rival, and excluded her from all share in the presidency of the games.

... It is probable that the northern Greeks were not at first either consulted or expected to take any share in the festival; and that, though never expressly confined to certain tribes, in the manner of an Amphictyonic congress, it gradually enlarged the sphere of its fame and attraction till it came to embrace the whole nation. The sacred truce was proclaimed by officers sent round by the Eleans; it put a stop to warfare, from the time of the proclamation, for a period sufficient to enable strangers to return home in safety. During this period the territory of Elis itself was of course regarded as inviolable, and no armed force could traverse it without incurring the penalty of sacrilege. . . . It [the festival] was very early frequented by spectators, not only from all parts of Greece itself, but from the Greek colonies in Europe, Africa, and Asia, and this assemblage was not brought together by the mere fortuitous impulse of private interest or curiosity, but was in part composed of deputations which were sent by most cities as to a religious solemnity, and were considered as guests of the Olympian god. The immediate object of the meeting was the exhibition of various trials of strength and skill, which, from time to time, were multiplied so as to include almost every mode of displaying bodily activity. They included races on foot and with horses and chariots, contests in leaping, throwing, wrestling, and boxing; and some in which several of the exercises were combined; but no combats with any kind of weapon. The equestrian contests, particularly that of the four-horsed chariots, were, by their nature, confined to the wealthy; and princes and nobles vied with each other in such demonstrations of their opulence. But the greater part were open to the poorest Greek, and were not on that account the lower in public estimation. . . . In the games described by Homer valuable prizes were proposed, and this practice was once universal; but, after the seventh olympiad, a simple garland, of leaves of the wild olive, was substituted at Olympia, as the only meed of victory. The main spring of emulation was undoubtedly the celebrity of the festival and the presence of so vast a multitude of spectators, who were soon to spread the fame of the successful athletes to the extremity of the Grecian world. . . . The Altis, as the ground consecrated to the games was called at Olympia, was adorned with numberless statues of the victors, erected, with the permission of the Eleans, by themselves or their families, or at the expense of their fellow citizens. It was also usual to celebrate the joyful event, both at Olympia and at the victor's home, by a triumphal procession, in which his praises were sung, and were commonly associated with the glory of his ancestors and his country. The most eminent poets willingly lent their aid on such occasions, especially to the rich and great. And thus it happened that sports, not essentially different from those of our village greens, gave birth to masterpieces of sculpture, and called forth the sublimest strains of the lyric muse. . . . Viewed merely as a spectacle designed for public amusement, and indicating the taste of the people, the Olympic games might justly claim to be ranked far above all similar exhibitions of other nations. It could only be for the sake of a contrast, by which their general purity, innocence, and humanity would be placed in the strongest light,

that they could be compared with the bloody sports of a Roman or a Spanish amphitheatre, and the tournaments of our chivalrous ancestors, examined by their side, would appear little better than barbarous shows."—C. Thirlwall, *Hist. of Greece*, ch. 10.

OLYMPIUM AT ATHENS, The.—The building of a great temple to Jupiter Olympius was begun at Athens by Peisistratus as early as 530 B. C. Republican Athens refused to carry on a work which would be associated with the hateful memory of the tyrant, and it stood untouched until B. C. 174, when Antiochus Epiphanes employed a Roman architect to proceed with it. He, in turn, left it still unfinished, to be afterwards resumed by Augustus, and completed at last by Hadrian, 650 years after the foundations were laid.—W. M. Leake, *Topography of Athens*, v. 1, app. 10.

OLYMPUS.—The name Olympus was given by the Greeks to a number of mountains and mountain ranges, but the one Olympus which impressed itself most upon their imaginations, and which seemed to be the home of their gods, was the lofty height that terminates the Cambrian range of mountains at the east and forms part of the boundary between Thessaly and Macedonia. Its elevation is nearly 10,000 feet above the level of the sea and all travelers have seemed to be affected by the peculiar grandeur of its aspect. Other mountains called Olympus were in Elis, near Olympia, where the great games were celebrated, and in Laconia, near Sellasia. There was also an Olympus in the island of Cyprus, and two in Asia Minor, one in Lycia, and a range in Mysia, separating Bithynia from Galatia and Phrygia. See **THESSALY**, and **DORIANS AND IONIANS**.

OLYNTIAC ORATIONS, The. See **GREECE**: B. C. 351–348.

OLYNTIUS: B. C. 383–379.—The Confederacy overthrown by Sparta. See **GREECE**: B. C. 383–379.

B. C. 351–348.—War with Philip of Macedonia.—Destruction of the city. See **GREECE**: B. C. 351–348.

OMAGUAS, The. See **EL DORADO**.

OMAHAS, The. See **AMERICAN ABORIGINES**: PAWNEE (CADDON) FAMILY, and **SIQUAN FAMILY**.

OMAR I., Caliph, A. D. 634–643. . . . **Omar II., Caliph, 717–720.**

OMER, OR GOMER, The. See **EPHRAH**.

OMMIADES, OR OMEYYADES, The. See **MAHOMETAN CONQUEST**: A. D. 661; 680; 715–750, and 756–1031.

OMNIBUS BILL, The. See **UNITED STATES OF AM.**: A. D. 1850.

ON.—"A solitary obelisk of red granite, set up at least 4,000 years ago, alone marks the site of On, also called the City of the Sun, in Hebrew Beth-shemesh, in Greek Heliopolis. Nothing else can be seen of the splendid shrine and the renowned university which were the former glories of the place. . . . The university to which the wise men of Greece resorted perished when a new centre of knowledge was founded in the Greek city of Alexandria. . . . It was during the temporary independence of the country under native kings, after the first Persian rule, that Plato the philosopher and Eudoxus

the mathematician studied at Heliopolis. . . . The civil name of the town was An, the Hebrew On, the sacred name Pe-Ra, the 'Abode of the Sun.'—R S Poole, *Cities of Egypt*, ch. 9.—The site of On, or Heliopolis, is near Cairo.

ONEIDA COMMUNITY, The. See SOCIAL MOVEMENTS. A D 1848.

ONEIDAS, The. See AMERICAN ABORIGINES. IROQUOIS CONFEDERACY.

O'NEILS, The wars and the flight of the. See IRELAND: A D 1559-1603, and 1607-1611.

ONONDAGAS, The. See AMERICAN ABORIGINES: IROQUOIS CONFEDERACY.

ONTARIO: The Name. See OHIO. THE NAME.

ONTARIO, Lake, The Discovery of. See CANADA. A D 1611-1616.

ONTARIO, The Province.—The western division of Canada, formerly called Upper Canada, received the name of Ontario when the Confederation of the Dominion of Canada was formed. See CANADA: A D 1867.

ONTARIO SCHOOL SYSTEM. See EDUCATION, MODERN AMERICA. A D 1844-1876.

OODEYPOOR. See RAJPOOTS.

OPEQUAN CREEK, OR WINCHESTER, Battle of. See UNITED STATES OF AM. A D 1864 (AUGUST—OCTOBER: VIRGINIA).

OPHIR, Land of.—The geographical situation of the land called Ophir in the Bible has been the subject of much controversy. Many recent historians accept, as "conclusively demonstrated," the opinion reached by Lassen in his *Indische Alterthumskunde*, that the true Ophir of antiquity was the country of Abhira, near the mouths of the Indus, not far from the present province of Guzerat. But some who accept Abhira as being the original Ophir conjecture that the name was extended in use to southern Arabia, where the products of the Indian Ophir were marketed.

OPIUM WAR, The. See CHINA: A D 1839-1842.

OPORTO: Early history—Its name given to Portugal. See PORTUGAL. EARLY HISTORY. A D 1832.—Siege by Dom Miguel. See PORTUGAL: A D 1824-1889.

OPPIAN LAW, The.—A law passed at Rome during the second Punic War (3d century, B. C.), forbidding any woman to wear a gay-colored dress, or more than half an ounce of gold ornament, and prohibiting the use of a car drawn by horses within a mile of any city or town. It was repealed B. C. 194.—H. G. Liddell, *Hist. of Rome*, bk. 4, ch. 3 (v. 1).

ALSO IN: R. F. Horton, *Hist. of the Romans*, ch. 16.

OPPIDUM.—Among the Gauls and the Britons a town, or a fortified place, was called an oppidum. As Cæsar explained the term, speaking of the oppidum of Cassivellaunus in Britain, it signified a "stockade or enclosed space in the midst of a forest, where they took refuge with their flocks and herds in case of an invasion."—E. H. Bunbury, *Hist. of Ancient Geog.*, ch. 19, note E (v. 2).

ALSO IN: Cæsar, *Gallie War*, bk. 5, ch. 21.

OPTIMATES.—"New names came into fashion [in Rome], but it is difficult to say when they were first used. We may probably refer the origin of them to the time of the Gracchi

[B C 133-121]. One party was designated by the name of Optimates, 'the class of the best.' The name shows that it must have been invented by the 'best,' for the people would certainly not have given it to them. We may easily guess who were the Optimates. They were the rich and powerful, who ruled by intimidation, intrigue, and bribery, who bought the votes of the people and sold their interests. . . . Opposed to the Optimates were the Populares."—G Long, *Decline of the Roman Republic*, v 1, ch. 20.—See ROME. B C 159-133.

ORACLES OF THE GREEKS.—"Wherever the worship of Apollo had fixed its roots, there were sibyls and prophets; for Apollo is nowhere conceivable without the beneficent light of prophecy streaming out from his abode. The happy situation and moral significance of leading colleges of priests procured a peculiar authority for individual oracles. Among these are the Lycian Patara, the Thymbræan oracle near Troja (to which belongs Cassandra, the most famed of Apollo's prophetesses), the Gryneum on Lesbos, the Clarian oracle near Colophon, and finally the most important of all the oracles of Asia Minor, the Didymæum near Miletus, where the family of the Branchidae held the prophetic office as a hereditary honorary right. Delos connects the Apolline stations on the two opposite sides of the water here, too, was a primitive oracle, where Amus, the son of Apollo, was celebrated as the founder of a priestly family of soothsayers.

The sanctuaries of Ismenian Apollo in Thebes were founded, the Ptoleum on the hill which separates the Hylian plain of the sea from the Copaic, and in Phocis the oracle of Abæ. The reason why the fame of all these celebrated seats of Apollo was obscured by that of Delphi lies in a series of exceptional and extraordinary circumstances by which this place was qualified to become a centre, not only of the lands in its immediate neighbourhood, like the other oracles, but of the whole nation. With all the more important sanctuaries there was connected a comprehensive financial administration, it being the duty of the priests, by shrewd management, by sharing in profitable undertakings, by advantageous leases, by lending money, to increase the annual revenues. There were no places of greater security, and they were, therefore, used by States as well as by private persons as places of deposit for their valuable documents, such as wills, compacts, bonds, or ready money. By this means the sanctuary entered into business relations with all parts of the Greek world, which brought it gain and influence. The oracles became money-institutions, which took the place of public banks. . . . It was by their acquiring, in addition to the authority of religious holiness, and the superior weight of mental culture, that power which was attainable by means of personal relations of the most comprehensive sort, as well as through great pecuniary means and national credit, that it was possible for the oracle-priests to gain so comprehensive an influence upon all Grecian affairs. . . . With the extension of colonies the priests' knowledge of the world increased, and with this the commanding eminence of the oracle-god. . . . The oracles were in every respect not only the provident eye, not only the religious conscience, of the Greek nation, but they were also its memory."—E. Curtius, *Hist. of Greece*, bk. 2, ch. 4.—"The

sites selected for these oracles were generally marked by some physical property, which fitted them to be the scenes of such miraculous manifestations. They were in a volcanic region, where gas escaping from a fissure in the earth might be inhaled, and the consequent exhilaration or ecstasy, partly real and partly imaginary, was a divine inspiration. At the Pythian oracle in Delphi there was thought to be such an exhalation. Others have supposed that the priests possessed the secret of manufacturing an exhilarating gas. . . . In each of the oracular temples of Apollo, the officiating functionary was a woman, probably chosen on account of her nervous temperament;—at first young, but, a love affair having happened, it was decided that no one under fifty should be eligible to the office. The priestess sat upon a tripod, placed over the chasm in the centre of the temple."—C. C. Felton, *Greece, Ancient and Modern*, c. 2, lect. 9.

ORAN: A. D. 1505.—Conquest by Cardinal Ximenes. See **BARBARY STATES** A. D. 1505-1510

A. D. 1563.—Siege, and repulse of the Moors. See **BARBARY STATES** A. D. 1563-1565.

ORANGE, The Prince of: Assassination. See **NETHERLANDS** A. D. 1581-1584, and 1584-1585

ORANGE, The Principality.—"The little, but wealthy and delicious, tract of land, of which Orange is the capital, being about four miles in length and as many in breadth, lies in the Comte Venaissin, bordering upon that of Avignon, within a small distance of the Rhone, and made no inconsiderable part of that ancient and famous Kingdom of Arles which was established by Boso towards the end of the 9th century [see **BUKUNDY** A. D. 888-1032, and 1032] . . . In the beginning of the 9th century, historians tell us of one William, surnamed Cornet, of uncertain extraction, sovereign of this State, and highly esteemed by the great Emperor Charlemagne, whose vassal he then was. Upon failure of the male descendants of this prince in the person of Rambald IV., who died in the 13th century, his lands devolved to Tiburga, great aunt to the said Rambald, who brought them in marriage to Bertrand II. of the illustrious house of Baux. These were common ancestors to Raymond V., father to Mary, with whom John IV. of Chalon contracted an alliance in 1386; and it was from them that descended in a direct male line the brave Philibert of Chalon, who, after many signal services rendered the Emperor Charles V., as at the taking of Rome more particularly, had the misfortune to be slain, leaving behind him no issue, in a little skirmish at Pistoia, while he had the command of the siege before Florence. Philibert had one only sister, named Claudia, whose education was at the French court," where, in 1515, she married Henry, of Nassau, whereby the principality passed to that house which was made most illustrious, in the next generation, by William the Silent, Prince of Orange. The Dutch stadtholders retained the title of Princes of Orange until William III. Louis XIV. seized the principality in 1672, but it was restored to the House of Nassau by the Peace of Ryswick (see **FRANCE**: A. D. 1697). On the death of William III. it was de-

clared to be forfeited to the French crown, and was bestowed on the Prince of Conti, but the king of Prussia, who claimed it, was permitted, under the Treaty of Utrecht, to bear the title, without possession of the domain (see **UTRECHT**: A. D. 1712-1714).—J. Breval, *Hist. of the House of Nassau*.

ALSO IN: E. A. Freeman, *Orange (Hist. Essays, v. 4)*.—See, also, **NASSAU**

ORANGE, The town: Roman origin. See **ARAUSIO**.

ORANGE FREE STATE. See **SOUTH AFRICA**. A. D. 1806-1881

ORANGE SOCIETY, The formation of the. See **IRELAND** A. D. 1795-1796

ORARIANS, The. See **AMERICAN ABORIGINES** **ESKIMAUAN FAMILY**

ORATIONES, Roman Imperial. See **CORPUS JURIS CIVILIS**

ORATORY, Congregation of the. See **CONGREGATION OF THE ORATORY**.

ORBITELLO, Siege of (1646). See **ITALY**: A. D. 1646-1654

ORCHA, Battle of. See **RUSSIA**: A. D. 1812 (JUNE—SEPTEMBER)

ORCHAN, Ottoman Turkish Sultan, A. D. 1325-1359

ORCHIAN, **FANNIAN**, **DIDIAN LAWS**.

—"In the year 181 B. C. [Rome] a law (the Lex Orchia) was designed to restrain extravagance in private banquets, and to limit the number of guests. This law proved ineffectual, and as early as 161 B. C. a far stricter law was introduced by the consul, C. Fannius (the Lex Fannia) which prescribed how much might be spent on festive banquets and common family meals.

The law, moreover, prohibited certain kinds of food and drink. By a law in the year 143 B. C. (the Lex Didia) this regulation was extended over the whole of Italy."—W. Ihne, *Hist. of Rome*, bk. 6, ch. 12 (v. 4)

ORCHOMENOS. See **MINYI**, **THE**.

ORCHOMENOS, Battle of (B. C. 85). See **MITHRIDATIC WARS**

ORCYNIAN FOREST, The. See **HERCYNIAN**.

ORDAINERS, The. See **ENGLAND**: A. D. 1310-1311

ORDEAL, The.—"During the full fervor of the belief that the Divine interposition could at all times be had for the asking, almost any form of procedure, conducted under priestly observances, could assume the position and influence of an ordeal. As early as 592, we find Gregory the Great alluding to a simple purgatorial oath, taken by a Bishop on the relics of St. Peter, in terms which convey evidently the idea that the accused, if guilty, had exposed himself to imminent danger, and that by performing the ceremony unharmed he had sufficiently proved his innocence. But such unsubstantial refinements were not sufficient for the vulgar, who craved the evidence of their senses, and desired material proof to rebut material accusations. In ordinary practice, therefore, the principal modes by which the will of Heaven was ascertained were the ordeal of fire, whether administered directly, or through the agency of boiling water or red-hot iron; that of cold water; of bread or cheese; of the Eucharist; of the cross; the lot; and the touching of the body of the victim in cases of murder. Some of these, it will be seen, required a miraculous interposition to save the accused;

others to condemn; some depended altogether on volition, others on the purest chance; while others, again, derived their power from the influence exerted on the mind of the patient. They were all accompanied with solemn religious observances. . . . The ordeal of boiling water ('æneum,' 'judicium aque ferventis,' 'cacabus,' 'caldaria') is probably the oldest form in which the application of fire was judicially administered in Europe as a mode of proof. . . . A caldron of water was brought to the boiling point, and the accused was obliged with his naked hand to find a small stone or ring thrown into it; sometimes the latter portion was omitted, and the hand was simply inserted, in trivial cases to the wrist, in crimes of magnitude to the elbow, the former being termed the single, the latter the triple ordeal. . . . The cold-water ordeal ('judicium aque frigide') differed from most of its congeners in requiring a miracle to convict the accused, as in the natural order of things he escaped. . . . The basis of this ordeal was the superstitious belief that the pure element would not receive into its bosom any one stained with the crime of a false oath.—H. C. Lea, *Superstition and Force*, ch. 3.—See, also, LAW, CRIMINAL: A D 1198-1199.

ORDERS, Monastic. See AUSTIN CANONS, BENEDICTINE ORDERS; CAPUCHINS; CARMELITE FRIARS; CARTUSIAN ORDER; CISTERCIAN ORDER; CLAIRVAUX, CLUGNY; MENDICANT ORDERS; RECOLLECTS, SERVITES; THEATINES, and TRAPPISTS.

ORDERS IN COUNCIL, Blockade by British. See FRANCE. A D 1806-1810; and UNITED STATES OF AM.: A. D. 1804-1809.

ORDERS OF KNIGHTHOOD. See KNIGHTHOOD.

ORDINANCE OF 1787. See NORTHWEST TERRITORY: A. D. 1787.

ORDINANCES OF SECESSION. See UNITED STATES OF AM.: A. D. 1860 (NOVEMBER—DECEMBER); 1861 (JANUARY—FEBRUARY).

ORDINANCES OF 1311. See ENGLAND: A. D. 1310-1311.

ORDOÑO I., King of Leon and the Asturias, or Oviedo. A. D. 850-866. . . . **Ordoño II., King of Leon and the Asturias, or Oviedo,** 914-923. . . . **Ordoño III., King of Leon and the Asturias, or Oviedo,** 950-955.

ORDOVICES, The.—One of the tribes of ancient Wales. See BRITAIN, CELTIC TRIBES.

OREGON: The aboriginal inhabitants. See AMERICAN ABORIGINES: CHINOOKAN FAMILY, and SHOSHONEAN FAMILY.

A. D. 1803.—Was it embraced in the Louisiana Purchase?—Grounds of American possession. See LOUISIANA: A. D. 1798-1803.

A. D. 1805.—Lewis and Clark's exploring expedition. See UNITED STATES OF AM.: A. D. 1804-1805.

A. D. 1844-1846.—The Boundary dispute with Great Britain and its settlement.—"The territory along the Pacific coast lying between California on the south and Alaska on the north—Oregon as it was comprehensively called—had been a source of dispute for some time between the United States and Great Britain. After some negotiations both had agreed with Russia to recognize the line of 54° 40' as the southern boundary of the latter's possessions; and Mexico's undisputed possession of California gave an

equally well marked southern limit, at the 42d parallel. All between was in dispute. The British had trading posts at the mouth of the Columbia, which they emphatically asserted to be theirs; we, on the other hand, claimed an absolutely clear title up to the 49th parallel, a couple of hundred miles north of the mouth of the Columbia, and asserted that for all the balance of the territory up to the Russian possessions our title was at any rate better than that of the British. In 1818 a treaty had been made providing for the joint occupation of the territory by the two powers, as neither was willing to give up its claim to the whole, or at the time at all understood the value of the possession, then entirely unpeopled. This treaty of joint occupancy had remained in force ever since. Under it the British had built great trading stations, and used the whole country in the interests of certain fur companies. The Americans, in spite of some vain efforts, were unable to compete with them in this line; but, what was infinitely more important, had begun, even prior to 1840, to establish actual settlers along the banks of the rivers, some missionaries being the first to come in.

The aspect of affairs was totally changed when in 1812 [1843] a huge caravan of over 1000 Americans made the journey from the frontiers of Missouri [under the lead of Dr. Marcus Whitman, a missionary and physician who had braved the perils and hardships of a winter journey from the Columbia River to Washington, in order to waken the country to a sense of the danger of losing Oregon, if settlers were not pushed forward without delay to occupy it] . . . The next year 2000 more settlers of the same sort in their turn crossed the vast plains, wound their way among the Rocky Mountains, through the pass explored by Fremont, . . . and descended the western slope of the great watershed to join their fellows by the banks of the Columbia. When American settlers were once in actual possession of the disputed territory, it became evident that the period of Great Britain's undisputed sway was over. . . . Tyler's administration did not wish to embroil itself with England; so it refused any aid to the settlers, and declined to give them grants of land, as under the joint occupancy treaty that would have given England offense and cause for complaint. But Benton and the other Westerners were perfectly willing to offend England, if by so doing they could help America to obtain Oregon, and were too rash and headstrong to count the cost of their actions. Accordingly, a bill was introduced providing for the settlement of Oregon, and giving each settler 640 acres, and additional land if he had a family. . . . It passed the Senate by a close vote, but failed in the House. . . . The unsuccessful attempts made by Benton and his supporters, to persuade the Senate to pass a resolution, requiring that notice of the termination of the joint occupancy treaty should forthwith be given, were certainly ill-advised. However, even Benton was not willing to go to the length to which certain Western men went, who insisted upon all or nothing. . . . He sympathized with the effort made by Calhoun while secretary of state to get the British to accept the line of 49° as the frontier; but the British government then rejected this proposition. In 1844 the Democrats made their campaign upon the issue of 'fifty-four forty or fight'; and Polk, when elected, felt

obliged to insist upon this campaign boundary. To this, however, Great Britain naturally would not consent; it was, indeed, idle to expect her to do so, unless things should be kept as they were until a fairly large American population had grown up along the Pacific coast, and had thus put her in a position where she could hardly do anything else. Polk's administration was neither capable nor warlike, however well disposed to bluster; and the secretary of state, the timid, shifty, and selfish politician, Buchanan, naturally fond of facing both ways, was the last man to wish to force a quarrel on a high-spirited and determined antagonist like England. Accordingly, he made up his mind to back down and try for the line of 49°, as proposed by Calhoun, when in Tyler's cabinet; and the English, for all their affected indifference, had been so much impressed by the warlike demonstrations in the United States, that they in turn were delighted . . . ; accordingly they withdrew their former pretensions to the Columbia River and accepted [June 15, 1846] the offered compromise."—T. Roosevelt, *Life of Thomas H. Benton*, ch. 12.

ALSO IN: T. H. Benton, *Thirty Years' View*, v. 2, ch. 143, and 156–159.—*Treaties and Courts between the U. S. and other countries* (ed. of 1889), p. 488.—W. Barrows, *Oregon*.

A. D. 1859.—Admission into the Union, with a constitution excluding free people of color.—"The fact that the barbarism of slavery was not confined to the slave States had many illustrations. Among them, that afforded by Oregon was a signal example. In 1857 she formed a constitution, and applied for admission into the Union. Though the constitution was in form free, it was very thoroughly imbued with the spirit of slavery; and though four fifths of the votes cast were for the rejection of slavery, there were seven eighths for an article excluding entirely free people of color. As their leaders were mainly proslavery, it is probable that the reason why they excluded slavery from the constitution was their fear of defeat in their application for admission. . . . On the 11th of February, 1859, Mr. Stephens reported from the Committee on Territories a bill for the admission of Oregon as a State. A minority report, signed by Grow, Granger, and Knapp, was also presented, protesting against its admission with a constitution so discriminating against color. The proposition led to an earnest debate; but the bill admitting Oregon prevailed, by a vote of 114 to 103 in the House and 35 to 17 in the Senate.—H. Wilson, *Hist. of the Rise and Fall of the Slave Power*, v. 2, ch. 49.

O'REILLY, Cruel. See LOUISIANA A. D. 1789.

OREJONES, The. See AMERICAN ABORIGINES: PAMPAS TRIBES.

ORELLANA. See AMAZONS RIVER.

ORIENTAL CHURCH, The. See CHRISTIANITY: A. D. 880–1054; ICONOCLASTIC CONTROVERSY; and FILIOQUE CONTROVERSY.

ORIFLAMME, The.—"The Oriflamme was originally the Banner of the Abbey of St. Denis, and was received by the Counts of the Vexin, as 'Avoués' of that Monastery, whenever they engaged in any military expedition. On the union of the Vexin with the Crown effected by Philip I., a similar connexion with the Abbey was supposed to be contracted by the Kings; and accord-

ingly Louis the Fat received the Banner, with the customary solemnities, on his knees, bare-headed, and ungirt. The Banner was a square Gonfalon of flame-coloured silk, unblazoned, with the lower edge cut into three swallow-tails."—E. Smedley, *Hist. of France*, pt. 1, ch. 3, foot-note.—"The Oriflamme was a flame-red banner of silk; three-pointed on its lower side, and tipped with green. It was fastened to a gilt spear."—G. W. Kitchin, *Hist. of France*, v. 1, bk. 3, ch. 5, foot-note.

ORIK, OR OURIQUE, Battle of (1139). See PORTUGAL: A. D. 1095–1325.

ORISKANY, Battle of. See UNITED STATES OF AM.: A. D. 1777 (JULY–OCTOBER).

ORKNEYS: 8–14th Centuries.—The Norse Jarls. See NORMANS: 8–9TH CENTURIES; and 10–13TH CENTURIES.

ORLEANISTS. See LEGITIMISTS.

ORLEANS, The Duke of: Regency. See FRANCE: A. D. 1715–1723.

ORLEANS, The House of: Origin. See BOURBON, THE HOUSE OF.

A. D. 1447.—Origin of claims to the duchy of Milan. See MILAN: A. D. 1447–1454.

ORLEANS, The City: Origin and name.—"The Loire, flowing first northwards, then westwards, protects, by its broad sickle of waters, this portion of Gaul, and the Loire itself is commanded at its most northerly point by that city which, known in Caesar's day as Genabum, had taken the name Aureliani from the great Emperor, the conqueror of Zenobia, and is now called Orleans"—T. Hodgkin, *Italy and Her Invaders*, bk. 2, ch. 3 (v. 2)—See, also, GENABUM.

Early history. See GAUL: B. C. 58–51.

A. D. 451.—Siege by Attila. See HUNS: A. D. 451.

A. D. 511–752.—A Merovingian capital. See FRANKS: A. D. 511–752.

A. D. 1429.—Deliverance by Joan of Arc.—In the summer of 1428 the English, under the Duke of Bedford, having maintained and extended the conquests of Henry V., were masters of nearly the whole of France north of the Loire. The city of Orleans, however, on the north bank of that river, was still held by the French, and its reduction was determined upon. The siege began in October, and after some months of vigorous operations there seemed to be no doubt that the hard-pressed city must succumb. It was then that Joan of Arc, known afterwards as the Maid of Orleans, appeared, and by the confidence she inspired drove the English from the field. They raised the siege on the 12th of May, 1429, and lost ground in France from that day.—Monstrelet, *Chronicles*, bk. 2, ch. 52–60.—See FRANCE: A. D. 1429–1431.

A. D. 1870.—Taken by the Germans.—Recovered by the French.—Again lost.—Repeated battles. See FRANCE: A. D. 1870 (SEPTEMBER–OCTOBER); and 1870–1871.

ORLEANS, The Territory of. See LOUISIANA: A. D. 1804–1812; and 1812.

ORMÉE OF BORDEAUX, The. See BORDEAUX: A. D. 1652–1653.

OROPUS, Naval Battle at.—The Athenians suffered a defeat at the hands of the Spartans in a sea fight at Oropus, B. C. 411, as a consequence of which they lost the island of Euboea.

It was one of the most disastrous in the later period of the Peloponnesian War.—Thucydides, *History*, bk 8, sect. 95.

ORPHANS, The. See **BOHEMIA**: A. D. 1419-1434.

ORSINI, OR URSINI, The. See **ROME**: 12-14TH CENTURIES.

ORTHAGORIDÆ, The. See **SICYON**.

ORTHES, Battle of (1814). See **SPAIN**: A. D. 1812-1814.

ORTHODOX, OR GREEK CHURCH, The. See **CHRISTIANITY**. A. D. 830-1054; also, **ICONOCLASTIC CONTROVERSY**, and **FILIOQUE CONTROVERSY**.

ORTOSPANA.—The ancient name of the city of Cabul.

ORTYGIA. See **SYRACUSE**.

OSAGES, The. See **AMERICAN ABORIGINES**: PAWNEE (CADDON) FAMILY, and **SIOUAN FAMILY**.

OSCAN, The.—"The Oscan or Opican race was at one time very widely spread over the south [of Italy]. The Auruncans of Lower Latium belonged to this race, as also the Ausonians, who once gave name to Central Italy, and probably also the Volscians and the Æquians. In Campania the Oscan language was preserved to a late period in Roman history, and inscriptions still remain which can be interpreted by those familiar with Latin."—H. G. Liddell, *Hist. of Rome*, introd., sect 2.—See, also, **ITALY**: ANCIENT

OSCAR I., King of Sweden, A. D. 1844-1859. . . . **Oscar II., King of Sweden**, 1872-.

OSI, The. See **ARAVISCI**; also, **GOTHINI**.

OSISMI, The. See **VENETI OF WESTERN GAUL**.

OSMAN.—**OSMANLI.** See **OTHTMAN**.

OSMANLIS. See **TURKS (OTTOMANS)**: A. D. 1240-1326.

OSNABRÜCK: A. D. 1644-1648.—Negotiation of the Peace of Westphalia. See **GERMANY**: A. D. 1648.

OSRHOËNE, OR OSROËNE.—A small principality or petty kingdom surrounding the city of Edessa, its capital, in northwestern Mesopotamia. It appears to have acquired its name and some little importance during the period of Parthian supremacy. It was a prince of Osrhoëne who betrayed the ill-fated army of Crassus to the Parthians at Carrhæ. In the reign of Caracalla Osrhoëne was made a Roman province. Edessa, the capital, claimed great antiquity, but is believed to have been really founded by Seleucus. During the first ten or eleven centuries of the Christian era Edessa was a city of superior importance in the eastern world, under dependent kings or princes of its own. It was especially noted for its schools of theology.—G. Rawlinson, *Sixth Great Oriental Monarchy*, ch. 11.

ALSO IN: T. Mommsen, *Hist. of Rome*, bk. 5, ch. 2.—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 8 and 47.—P. Smith, *Hist. of the World*, v. 3 (Am. ed.), p. 151.

OSSA AND PELION. See **THESSALY**.

OSTEND: A. D. 1602-1604.—Siege and capture by the Spaniards. See **NETHERLANDS**: A. D. 1594-1609.

A. D. 1706.—Besieged and reduced by the Allies. See **NETHERLANDS**: A. D. 1706-1707.

A. D. 1722-1731.—The obnoxious Company. See **SPAIN**: A. D. 1713-1725; and 1726-1731.

A. D. 1745-1748.—Taken by the French, and restored. See **NETHERLANDS (AUSTRIAN PROVINCES)**: A. D. 1745; and **AIX-LA-CHAPPELLE**: THE CONGRESS.

OSTEND MANIFESTO, The. See **CUBA**: A. D. 1845-1860.

OSTIA.—Ostia, the ancient port of Rome, at the mouth of the Tiber, was regarded as a suburb of the city and had no independent existence. Its inhabitants were Roman citizens. In time, the maintaining of a harbor at Ostia was found to be impracticable, owing to deposits of silt from the Tiber, and artificial harbors were constructed by the emperors Claudius, Nero and Trajan, about two miles to the north of Ostia. They were known by the names *Portus Augusti* and *Portus Trajani*. In the 12th century the port and channel of Ostia were partially restored, for a time, but only to be abandoned again. The ancient city is now represented by a small hamlet, about two miles from the sea shore.—R. Burn, *Rome and the Campagna*, ch. 14.

OSTMEN. See **NORMANS**: 10-13TH CENTURIES.

OSTRACH, Battle of (1799). See **FRANCE**: A. D. 1798-1799 (AUGUST-APRIL).

OSTRACISM.—"The state [Athens] required means of legally removing persons who, by an excess of influence and adherents, virtually put an end to the equality among the citizens established by law, and thus threatened the state with a revival of party-rule. For this purpose, in the days of Clisthenes, and probably under his influence, the institution of ostracism, or judgment by potsherds, was established. By virtue of it the people were themselves to protect civic equality, and by a public vote remove from among them whoever seemed dangerous to them. For such a sentence, however, besides a public preliminary discussion, the unanimous vote of six thousand citizens was required. The honour and property of the exile remained untouched, and the banishment itself was only pronounced for a term of ten years."—E. Curtius, *Hist. of Greece*, bk. 2, ch. 2 (v. 1).—"The procedure [in ostracism] was as follows:—Every year, in the sixth or seventh Prytany, the question was put to the people whether it desired ostracism to be put in force or not. Hereupon of course orators came forward to support or oppose the proposal. The former they could only do by designating particular persons as sources of impending danger to freedom, or of confusion and injury to the commonwealth; in opposition to them, on the other side, the persons thus designated, and any one besides who desired it, were of course free to deny the danger, and to show that the anxiety was unfounded. If the people decided in favour of putting the ostracism in force, a day was appointed on which it was to take place. On this day the people assembled at the market, where an enclosure was erected with ten different entrances and accordingly, it is probable, the same number of divisions for the several Phylæ. Every citizen entitled to a vote wrote the name of the person he desired to have banished from the state upon a potsherd. . . . At one of the ten entrances the potsherds were put into the hands,

of the magistrates posted there, the Prytanes and the nine Archons, and when the voting was completed were counted one by one. The man whose name was found written on at least six thousand potsherds was obliged to leave the country within ten days at latest"—G. F. Schömann, *Antiquities of Greece*, pt. 3, ch. 3.

OSTROGOTHS. See **GOTHIS**.

OSTROLENKA, Battle of (1831). See **POLAND: A. D. 1830-1832**.

OSTROVNO, Battle of. See **RUSSIA: A. D. 1812 (JUNE--SEPTEMBER)**.

OSWALD, King of Northumbria, A. D. 635-642

OSWEGO: A. D. 1722.—Fort built by the English. See **CANADA: A. D. 1700-1735**.

A. D. 1755.—English position strengthened. See **CANADA: A. D. 1755 (AUGUST--OCTOBER)**.

A. D. 1756.—The three forts taken by the French. See **CANADA: A. D. 1756-1757**.

A. D. 1759.—Reoccupied by the English. See **CANADA: A. D. 1759**.

A. D. 1783-1796.—Retained by the English after peace with the United States.—Final surrender. See **UNITED STATES OF AM.: A. D. 1783-1796; and 1794-1795**.

OSWI, King of Northumbria, A. D. 655-670

OTADENI, OR OTTEDENI, The.—One of the tribes in Britain whose territory lay between the Roman wall and the Firth of Forth. Mr. Skene thinks they were the same people who are mentioned in the 4th century as the "Attacotti"—W. F. Skene, *Celtic Scotland*, v. 1.—See **BRITAIN, CELTIC TRIBES**.

OTCHAKOF, Siege of (1737). See **RUSSIA: A. D. 1725-1739**.

OTFORD, Battle of.—Won by Edmund Ironsides. A. D. 1016, over Canut, or Canute, the Danish claimant of the English crown.

OTHMAN, Caliph, A. D. 643-655. . . . Othman, or Osman, founder of the Ottoman or Osmanli dynasty of Turkish Sultans, 1307-1325 . . . Othman II., Turkish Sultan, 1618-1622 . . . Othman III., Turkish Sultan, 1754-1757

OTHO, Roman Emperor, A. D. 69. . . . Otho (of Bavaria), King of Hungary, 1305-1307. . . Otho, or Otto I. (called the Great), King of the East Franks (Germany), 936-973; King of Lombardy, and Emperor, 962-973 . . . Otho II., King of the East Franks (Germany), King of Italy, and Emperor, 967-983 . . . Otho III., King of the East Franks (Germany), 983-1002, King of Italy and Emperor, 996-1002 . . . Otho IV., King of Germany, 1208-1212; Emperor, 1209-1212

OTHRYS. See **THESSALY**.

OTIS, James, The speech of, against Writs of Assistance. See **MASSACHUSETTS: A. D. 1761**.

OTOES, OR OTTOES, The. See **AMERICAN ABORIGINES: PAWNEE (CADDON) FAMILY, and SIOUAN FAMILY**.

OTOMIS, The. See **AMERICAN ABORIGINES: OTOMIS**.

OTRANTO, Taken by the Turks (1480). See **TURKS: A. D. 1451-1481**.

OTTAWA, Canada: The founding of the City.—"In 1826 the village of Bytown, now Ottawa, the capital of the Dominion of Canada, was founded. The origin of this beautiful city was

this: Colonel By, an officer of the Royal Engineers, came to survey the country with a view of making a canal to connect the tidal waters of the St. Lawrence with the great lakes of Canada. After various explorations, an inland route up the Ottawa to the Rideau affluent, and thence by a ship canal to Kingston on Lake Ontario, was chosen. Colonel By made his headquarters where the proposed canal was to descend, by eight locks, a steep declivity of 90 feet to the Ottawa River. 'The spot itself was wonderfully beautiful.' It was the centre of a vast lumber-trade, and had expanded by 1858 to a large town."—W. P. Greswell, *Hist. of the Dominion of Canada*, p. 108.

OTTAWAS, The. See **AMERICAN ABORIGINES: ALGONQUIAN FAMILY, and OJIBWAS, also PONTIAC'S WAR**.

OTTERBURN, Battle of.—This famous battle was fought, August 19, 1388, between a small force of Scots, harrying the border, under Earl Douglas and a hastily assembled body of English led by Sir Henry Percy, the famous Hotspur. The English, making a night attack on the Scottish camp, not far from Newcastle, were terribly beaten, and Hotspur was taken prisoner, but Douglas fell mortally wounded. The battle was a renowned encounter of knightly warriors, and greatly interested the historians of the age. It is narrated in Froissart's chronicles (v. 3, ch. 126), and is believed to be the action sung of in the famous old ballad of Chevy Chase, or the "Hunting of the Cheviot."—J. H. Burton, *Hist. of Scotland*, ch. 26 (v. 3).

OTTIMATI, The. See **FLORENCE: A. D. 1498-1500**.

OTTO. See **OTHO**.

OTTOCAR, OR OTOKAR, King of Bohemia, A. D. 1253-1278

OTTOMAN EMPIRE. See **TURKS (OTTOMANS): A. D. 1240-1326, and after**.

OTTOMAN GOVERNMENT. See **SUB-LIME PORTE**.

OTUMBA, Battle of. See **MEXICO: A. D. 1520-1521**

OTZAKOF: Storming, capture, and massacre of inhabitants by the Russians (1788). See **TURKS: A. D. 1776-1792**.

OUAR KHOUNI, The. See **AVARS**.

OUDE, OR OUDH.—"Before the British settler had established himself on the peninsula of India, Oude was a province of the Mogul Empire. When that empire was distracted and weakened by the invasion of Nadir Shah [see **INDIA: A. D. 1662-1748**], the treachery of the servant was turned against the master, and little by little the Governor began to govern for himself. But holding only an official, though an hereditary title, he still acknowledged his vassalage; and long after the Great Mogul had shrivelled into a pensioner and pageant, the Newab-Wuzeer of Oude was nominally his minister. Of the earliest history of British connexion with the Court of the Wuzzeer, it is not necessary to write in detail. There is nothing less creditable in the annals of the rise and progress of the British power in the East. The Newab had territory; the Newab had subjects; the Newab had neighbours; more than all, the Newab had money. But although he possessed in abundance the raw material of soldiers, he had not been able to organise an army sufficient for all the external and

internal requirements of the State, and so he was fain to avail himself of the superior military skill and discipline of the white men, and to hire British battalions to do his work. . . . In truth it was a vicious system, one that can hardly be too severely condemned. By it we established a Double Government of the worst kind. The Political and Military government was in the hands of the Company; the internal administration of the Oude territories still rested with the Newab-Wuzeer. In other words, hedged in and protected by the British battalions, a bad race of Eastern Princes were suffered to do, or not to do, what they liked. . . . Every new year saw the unhappy country lapsing into worse disorder, with less disposition, as time advanced, on the part of the local Government to remedy the evils beneath which it was groaning. Advice, protestation, remonstrance were in vain. Lord Cornwallis advised, protested, remonstrated: Sir John Shore advised, protested, remonstrated. At last a statesman of a very different temper appeared upon the scene. Lord Wellesley was a despot in every pulse of his heart. But he was a despot of the right kind, for he was a man of consummate vigour and ability, and he seldom made a mistake. The condition of Oude soon attracted his attention; not because its government was bad and its people were wretched, but because that country might either be a bulwark of safety to our own dominions, or a sea of danger which might overflow and destroy us. . . . It was sound policy to render Oude powerful for good and powerless for evil. To the accomplishment of this it was necessary that large bodies of ill-disciplined and irregularly paid native troops in the service of the Newab-Wuzeer—lawless bands that had been a terror alike to him and to his people—should be forthwith disbanded, and that British troops should occupy their place. . . . The additional burden to be imposed upon Oude was little less than half a million of money, and the unfortunate Wuzeer, whose resources had been strained to the utmost to pay the previous subsidy, declared his inability to meet any further demands on his treasury. This was what Lord Wellesley expected—nay, more, it was what he wanted. If the Wuzeer could not pay in money, he could pay in money's worth. He had rich lands that might be ceded in perpetuity to the Company for the punctual payment of the subsidy. So the Governor-General prepared a treaty ceding the required provinces, and with a formidable array of British troops at his call, dragooned the Wuzeer into sullen submission to the will of the English Sultan. The new treaty was signed; and districts then yielding a million and a half of money, and now nearly double that amount of annual revenue, passed under the administration of the British Government. Now, this treaty—the last ever ratified between the two Governments—bound the Newab-Wuzeer to 'establish in his reserved dominions such a system of administration, to be carried on by his own officers, as should be conducive to the prosperity of his subjects, and be calculated to secure the lives and properties of the inhabitants,' and he undertook at the same time 'always to advise with and to act in conformity to the counsels of the officers of the East India Company.' But the English ruler knew well that there was small hope of these conditions being fulfilled. . . . Whilst the counsels of our British officers did

nothing for the people, the bayonets of our British soldiers restrained them from doing anything for themselves. Thus matters grew from bad to worse, and from worse to worst. One Governor-General followed another; one Resident followed another; one Wuzeer followed another; but still the great tide of evil increased in volume, in darkness, and in depth. But, although the Newab-Wuzeers of Oude were, doubtless, bad rulers and bad men, it must be admitted that they were good allies. . . . They supplied our armies, in time of war, with grain; they supplied us with carriage-cattle; better still, they supplied us with cash. There was money in the Treasury of Lucknow, when there was none in the Treasury of Calcutta; and the time came when the Wuzeer's cash was needed by the British ruler. Engaged in an extensive and costly war, Lord Hastings wanted more millions for the prosecution of his great enterprises. They were forthcoming at the right time; and the British Government were not unwilling in exchange to bestow both titles and territories on the Wuzeer. The times were propitious. The successful close of the Nepal war placed at our disposal an unhealthy and impracticable tract of country at the foot of the Hills. This 'terai' ceded to us by the Nepaulese was sold for a million of money to the Wuzeer, to whose domains it was contiguous, and he himself expanded and bloomed into a King under the fostering sun of British favour and affection."—J. W. Kaye, *Hist. of the Sepoy War in India*, ch. 3 (p. 1).—By Lord Wellesley's treaty with the then Nawab-Vizier of Oude, that prince had agreed to introduce into his then remaining territories, such a system of administration as should be conducive to the prosperity of his subjects, and to the security of the lives and property of the inhabitants; and always to advise with, and act in conformity to the counsel of, the officers of the Company's Government. Advantage had been taken of this clause, from time to time, to remonstrate with the Oude princes on their misgovernment. I have no doubt that the charges to this effect were in great measure correct. The house of Oude has never been remarkable for peculiar beneficence as governors. A work lately published, the 'Private Life of an Eastern King,' affords, I suppose, a true picture of what they may have been as men. Still, the charges against them came, for the most part, from interested lips. . . . Certain it is that all disinterested English observers—Bishop Heber, for instance—entering Oude fresh from Calcutta, and with their ears full of the current English talk about its miseries, were surprised to find a well-cultivated country, a manly and independent people. . . . Under Lord Dalhousie's rule, however, and after the proclamation of his annexation policy, complaints of Oude misgovernment became—at Calcutta—Jouder and louder. Within Oude itself, these complaints were met, and in part justified, by a rising Moslem fanaticism. Towards the middle of 1855, a sanguinary affray took place at Lucknow between Hindoos and Mussulmans, "in which the King took part with his co-religionists, against the advice of Colonel Outram, the then Resident. Already British troops near Lucknow were held in readiness to act; already the newspapers were openly speculating on immediate annexation. . . . At Fyzabad, new disturbances broke out between Hindoos and Moslems. The

former were victorious. A Moolavee, or doctor, of high repute, named Ameer Alee, proclaimed the holy war. Troops were ordered against him.

The talk of annexation grew riper and riper. The Indian Government assembled 16,000 men at Cawnpore. For months the Indian papers had been computing what revenue Oude yielded to its native prince—what revenue it might yield under the Company's management. Lord Dalhousie's successor, Lord Canning, was already at Bombay. But the former seems to have been anxious to secure for himself the glory of this step. The plea—the sole plea—for annexation, was maltreatment of their people by the Kings of Oude. . . . The King had been warned by Lord William Bentinck, by Lord Hardinge. He had declined to sign a new treaty, vesting the government of his country exclusively in the East India Company. He was now to be deposed; and all who withheld obedience to the Governor General's mandate were to be rebels (7th February, 1856). The King followed the example of Pertaub Shean of Sattara—withdraw his guns, disarmed his troops, shut up his palace. Thus we entered into possession of 24,000 square miles of territory, with 3,000,000 to 4,000,000 inhabitants, yielding £1,000,000 of revenue. But it was expected by officials that it could be made to yield £1,500,000 of surplus. Can you wonder that it was annexed?—J. M. Ludlow *British India*, pt 2, lect 15 (r 2).

ALSO IN E. Arnold, *The Marquis of Dalhousie's Administration of British India*, ch 25 (v 2)—Sir W. W. Hunter, *The Marquess of Dalhousie*, ch 8—W. M. Torrens *Empire in Asia How we came by it*, ch 26.

A. D. 1763-1765.—English war with the Nawab. See INDIA A D 1757-1772.

OUDE, The Begums of, and Warren Hastings. See INDIA A D 1773-1785.

OUDENARDE: A. D. 1582.—Siege and capture by the Spaniards. See NETHERLANDS A D 1581-1584.

A. D. 1659.—Taken by the French and restored to Spain. See FRANCE A D 1659-1661.

A. D. 1667.—Taken by the French. See NETHERLANDS (THE SPANISH PROVINCES) A D 1667.

A. D. 1668.—Ceded to France. See NETHERLANDS (HOLLAND). A D 1668.

A. D. 1679.—Restored to Spain. See NIMÈGUE, THE PEACE OF.

A. D. 1706.—Surrendered to Marlborough and the Allies. See NETHERLANDS A D 1706-1707.

A. D. 1708.—Marlborough's victory. See NETHERLANDS. A. D. 1708-1709.

A. D. 1745-1748.—Taken by the French, and restored. See NETHERLANDS (AUSTRIAN PROVINCES): A. D. 1745, and AIX-LA-CHAPELLE. THE CONGRESS.

UDH. See OUDE.

OUIARS, OR OUIGOURS, The. See AVARS.

OUMAS, OR HUMAS, The. See AMERICAN ABORIGINES: MUSKOGEEAN FAMILY.

OUR LADY OF MONTESA, The Order of.—This was an order of knighthood founded by King Jayme II., of Aragon, in 1317.—S. A.

Dunham, *Hist of Spain and Portugal*, v 4, p. 238 (*Am. ed.*)

OURIQUE, Battle of (1139). See PORTUGAL A. D. 1095-1325.

OVATION, The Roman. See TRIUMPH.

OVIEDO, Origin of the kingdom of. See SPAIN A. D. 713-737.

OWEN, ROBERT. See SOCIAL MOVEMENTS: A. D. 1800-1824, 1807-1827, 1816-1886.

OXENSTIERN, Axel: His leadership in Germany. See GERMANY A. D. 1632-1634.

OXFORD, Headquarters of King Charles. See ENGLAND A. D. 1642 (Oct.—Dec.).

OXFORD, Provisions of.—A system or constitution of government secured in 1258 by the English barons, under the lead of Earl Simon de Montfort. The king, Henry III., "was again and again forced to swear to it, and to proclaim it throughout the country. The special grievances of the barons were met by a set of ordinances called the Provisions of Westminster, which were produced after some trouble in October 1259."—W. Stubbs, *The Early Plantagenets*, p. 190.—The new constitution was nominally in force for nearly six years, repeatedly violated and repeatedly sworn to afresh by the king, civil war being constantly imminent. At length both sides agreed to submit the question of maintaining the Provisions of Oxford to the arbitration of Louis IX. of France, and his decision, called the Mise of Amiens, annulled them completely. De Montfort's party thereupon repudiated the award and the civil war called the "Barons' War" ensued.—C. H. Pearson, *Hist of Eng in the Early and Middle Ages*, v 2, ch 8.

ALSO IN: W. Stubbs, *Select Charters*, pt 6.—See ENGLAND A. D. 1216-1274.

OXFORD, OR TRACTARIAN MOVEMENT, The.—'Never was religion in England so uninteresting as it was in the earlier part of the 19th century. Never was a time when thought was so active, criticism so keen, taste so fastidious, and which so plainly demanded a religion intellectual, sympathetic, and attractive. This want the Tractarian, or Oxford movement, as it is called, attempted to supply.

But the Tractarians put before themselves an aim far higher than that. They attempted nothing less than to develop and place on a firm and imperishable basis what Laud and the Non-Jurors had tried tentatively to do, namely, to vindicate the Church of England from all complicity with foreign Protestantism, to establish her essential identity with the Church of the Apostles and Fathers through the mediæval Church, and to place her for the first time since the Reformation in her true position with regard to the Church in the East and the West. . . . Naturally the first work undertaken was the explanation of doctrine. The 'Tracts for the Times,' mainly written by Dr. Newman and Dr. Pusey, put before men what the writers believed to be the doctrine of the Church of England, with a boldness and precision of statement hitherto unexampled. The divine Authority of the Church. Her essential unity in all parts of the world. The effectiveness of regeneration in Holy Baptism. The reality of the presence of our Lord in Holy Communion. The sacrificial character of Holy Communion. The reality of the power to absolve sin committed by our Lord to the priesthood. Such were the doctrines

maintained in the Tractarian writings. . . . They were, of course, directly opposed to the popular Protestantism of the day, as held by the Evangelical party. They were equally opposed to the Latitudinarianism of the Broad Church party, who—true descendants of Tillotson and Burnet—were under the leadership of men like Arnold and Stanley, endeavouring to unite all men against the wickedness of the time on the basis of a common Christian morality under the guardianship of the State, unhampered by distinctive creeds or definite doctrines. No two methods could be more opposite.”—H. O. Wakeman, *Hist. of Religion in Eng.*, ch. 11.—“The two tasks . . . which the Tractarians set themselves, were to establish first that the authority of the primitive Church resided in the Church of England, and second, that the doctrines of the English Church were really identical with those of pre-Tridentine Christianity. . . . The Tractarians’ second object is chiefly recollected because it produced the Tract which brought their series to an abrupt conclusion [1841]. Tract XC. is an elaborate attempt to prove that the articles of the English Church are not inconsistent with the doctrines of mediæval Christianity, that they may be subscribed by those who aim at being Catholic in heart and doctrine. . . . Few books published in the present century have made so great a sensation as this famous Tract. . . . Bagot, Bishop of Oxford, Mr. Newman’s own diocesan, asked the author to suppress it. The request placed the author in a singular dilemma. The double object which he had set himself to accomplish became at once impossible. He had laboured to prove that authority resided in the English Church, and authority, in the person of his own diocesan, objected to his interpretation of the articles. For the moment Mr. Newman resolved on a compromise. He did not withdraw Tract XC., but he discontinued the series. . . . The discontinuance of the Tracts,

however, did not alter the position of authority. The bishops, one after another, ‘began to charge against’ the author. Authority, the authority which Mr. Newman had laboured to establish, was shaking off the dust of its feet against him. The attacks of the bishops made Mr. Newman’s continuance in the Church of England difficult. But, long before the attack was made, he had regarded his own position with dissatisfaction.” It became intolerable to him when, in 1841, a Protestant bishop of Jerusalem was appointed, who exercised authority over both Lutherans and Anglicans. “A communion with Lutherans, Calvinists, and even Monophysites seemed to him an abominable thing, which tended to separate the English Church further and further from Rome. . . . From the hour that the see was established, his own lot was practically decided. For a few years longer he remained in the fold in which he had been reared, but he felt like a dying man. He gradually withdrew from his pastoral duties, and finally [in 1845] entered into communion with Rome. . . . A great movement never perishes for want of a leader. After the secession of Mr. Newman, the control of the movement fell into the hands of Dr. Pusey.”—S. Walpole, *Hist. of Eng. from 1815*, ch. 21 (r. 4).

ALSO IN: J. H. Newman, *Hist. of my Religious Opinions* (*Apologia pro Vita Sua*).—The same, *Letters and Corr.* to 1845.—R. W. Church, *The Oxford Movement*.—W. Palmer, *Narrative of Events Connected with the Tracts for the Times*.—T. Mozley, *Reminiscences*.—Sir J. T. Coleridge, *Life of John Keble*.

OXFORD UNIVERSITY. See EDUCATION, MEDIÆVAL: ENGLAND, and after.

OXGANG. See BOVATE.

OXUS, The.—Now called the Amoo, or Jihou River, in Russian Central Asia.

OYER AND TERMINER, Courts of. See LAW, CRIMINAL: A. D. 1285.

P

PACAGUARA, The. See AMERICAN ABO-RIGINES: ANDESIANS.

PACAMORA, The. See AMERICAN ABO-RIGINES: ANDESIANS.

PACHA. See BEY.

PACIFIC OCEAN: Its Discovery and its Name.—The first European to reach the shores of the Pacific Ocean was Vasco Nuñez de Balboa, who saw it, from “a peak in Darien” on the 25th of September, 1513 (see AMERICA: A. D. 1513–1517). “It was not for some years after this discovery that the name Pacific was applied to any part of the ocean; and for a long time after parts only of it were so termed, this part of it retained the original name of South Sea, so called because it lay to the south of its discoverer. The lettering of the early maps is here significant. All along from this time to the middle of the 17th century, the larger part of the Pacific was labeled ‘Oceanus Indicus Orientalis,’ or ‘Mar del Sur,’ the Atlantic, opposite the Isthmus, being called ‘Mar del Norte.’ Sometimes the reporters called the South Sea ‘La Otra Mar,’ in contradistinction to the ‘Mare Oceanus’ of Juan de la Cosa, or the ‘Oceanus Occidentalis’ of Ptolemy, as the Atlantic was then called. Indeed, the Atlantic was not generally known by that name for some

time yet. Schöner, in 1520, terms it, as does Ptolemy in 1513, ‘Oceanus Occidentalis’; Gry-næus, in 1532, ‘Oceanus Magnus’; Apianus, appearing in the Cosmography of 1575, although thought to have been drawn in 1520, ‘Mar Atl-icum.’ Robert Thorne, 1527, in Hakluyt’s Voy., writes ‘Oceanus Occiden.’; Bordone, 1528, ‘Mare Occidentale’; Ptolemy, 1530, ‘Oceanus Occidenta-lis’; Ramusio, 1565, *Viaggi*, iii. 455, off Cen-tral America, ‘Mar del Nort,’ and in the great ocean, both north and south, ‘Mar Ociao’; Mercator, 1569, north of the tropic of cancer, ‘Oceanus Atlanticvs’; Hondius, 1595, ‘Mar del Nort’; West-Indische Spieghel, 1624, ‘Mar del Nort’; De Laet, 1633, ‘Mar del Norte’; Jacob Colon, 1663, ‘Mar del Nort’; Ogilby, 1671, ‘Oceanus Atlanticum,’ ‘Mar del Norte,’ and ‘Oceanus Æthiopicus’; Dampier, 1690, ‘the North or Atlantick Sea.’ The Portuguese map of 1518, Munich Atlas, iv., is the first upon which I have seen a name applied to the Pacific; and there it is given . . . as ‘Mar visto pelos Castelhanos,’ Sea seen by the Spaniards. . . . On the globe of Johann Schöner, 1520, the two continents of America are represented with a strait dividing them at the Isthmus. The great island of Zipangri, or Japan, lies about midway

between North America and Asia North of this island . . . are the words 'Orientalis Oceanus,' and to the same ocean south of the equator the words 'Oceanus Orientalis Indicus' are applied. Diego Homem, 1558, marks out upon his map a large body of water to the north west of 'Terra de Florida,' and west of Canada, and labels it 'Mare Ieparamantium' . . . Colon and Ribero call the South Sea 'Mar del Sur.' In Hakluyt's Voy. we find that Robert Thorne, in 1527, wrote 'Mare Australe' Ptolemy, in 1580, places near the Straits of Magellan, 'Mare pacificum' Ramusio, 1585, Viaggi, iii 455, off Central America, places 'Mar del Sur,' and off the Straits of Magellan, 'Mar Oceano' Mercator places in his atlas of 1569 plainly, near the Straits of Magellan, 'El Mar Pacifico,' and in the great sea off Central America 'Mar del Sur.' On the map of Hondius, about 1595, in Drake's 'World Encompassed,' the general term 'Mare Pacificum' is applied to the Pacific Ocean, the words being in large letters extending across the ocean opposite Central America, while under it in smaller letters is 'Mar del Sur.' This clearly restricts the name South Sea to a narrow locality, even at this date. In Hondius' Map, 'Purchas, His Pilgrimes,' iv 857, the south Pacific is called 'Mare Pacificum,' and the central Pacific 'Mar del Sur.'—H. H. Bancroft, *Hist. of the Pacific States*, i 1, pp 373-374, foot note

PACTA CONVENTA, The Polish. See POLAND. A. D. 1573

PACTOLUS, Battle of the (B. C. 395). See GREECE. B. C. 399-387.

PADISCHAH. See BRY, also CRAL.

PADUA: Origin. See VINETI OF CISALPINE GAUL.

A. D. 452.—Destruction by the Huns. See HUNS. A. D. 452, also VENICE: A. D. 452.

11-12th Centuries.—Rise and acquisition of Republican independence. See ITALY: A. D. 1050-1152

A. D. 1237-1256.—The tyranny of Eccelino di Romano.—The Crusade against him.—Capture and pillage of the city by its deliverers. See VERONA: A. D. 1236-1259.

A. D. 1328-1338.—Submission to Can' Grande della Scala.—Recovery from his successor.—The founding of the sovereignty of the Carrara family. See VERONA: A. D. 1260-1338.

A. D. 1388.—Yielded to the Visconti of Milan. See MILAN: A. D. 1277-1447.

A. D. 1402.—Struggle of Francesco Carrara with Visconti of Milan. See MILAN: A. D. 1277-1447; and FLORENCE: A. D. 1390-1406.

A. D. 1405.—Added to the dominion of Venice. See ITALY: A. D. 1402-1406.

A. D. 1509-1513.—In the War of the League of Cambrai.—Siege by the Emperor Maximilian. See ITALY: A. D. 1510-1513.

PADUCAH: Repulse of Forrest. See UNITED STATES OF AM.: A. D. 1864 (APRIL: TENNESSEE).

PADUS, The.—The name by which the river Po was known to the Romans. Dividing Cisalpine Gaul, as the river did, into two parts, they called the northern part Transpadane and the southern part Cispadane Gaul.

PÆANS.—"The pæans [among the ancient Greeks] were songs of which the tune and words expressed courage and confidence. 'All sounds of lamentation,' . . . says Callinachus, 'cease when the Ie Pæan, Ie Pæan, is heard' . . . Pæans were sung, not only when there was a hope of being able, by the help of the gods, to overcome a great and imminent danger, but when the danger was happily past, they were songs of hope and confidence as well as of thanksgiving for victory and safety"—K. O. Müller, *Hist. of the Literature of Ancient Greece*, v. 1, p. 27.

PÆONIANS, The.—"The Pæonians, a numerous and much-divided race, seemingly neither Thracian nor Macedonian nor Illyrian, but professing to be descended from the Teukri of Troy, occupied both banks of the Strymon, from the neighbourhood of Mount Skomius, in which that river rises, down to the lake near its mouth."—G. Grote, *Hist. of Greece*, pt 2, ch 25.

PAGANISM: Suppressed in the Roman Empire. See ROME. A. D. 391-395

PAGE. See CHIVALRY.

PAGUS. See GENS, ROMAN, also, HUNDRI D

PAIDONOMUS, The.—The title of an officer who was charged with the general direction of the education and discipline of the young in ancient Sparta.—G. Schömann, *Antiq. of Greece The State* pt 3, ch 1.

PAINE, Thomas, and the American Revolution. See UNITED STATES OF AM. A. D. 1776 (JANUARY-JUNE) KING GEORGE'S WAR MISADVENTURES

PAINTED CHAMBER. See WESTMINSTER PALACE

PAINTING, Ancient Egyptian—"All Egyptian pictures appear to be simple records, and Egyptian painting was accordingly more a symbolic writing than a liberal art—in a word, a coloured hieroglyph. Egyptian painting is undoubtedly an art of great antiquity, and probably as old as any other art practised by the Egyptians and certainly coeval with their sculpture. Three classes of paintings have been discovered in Egypt,—those on the walls, those on the cases and cloths of mummies, and those on Papyrus rolls the first class is the most numerous. One striking characteristic is the brightness and purity of their colours. . . . The paintings still extant on the walls of tombs and temples are very numerous."

Greek.—"Few Greek paintings remain to corroborate ancient criticism, . . . on the other hand, the works of ancient writers contain abundant historical information on the subject . . . Painting was in an apparently advanced state in Asia Minor and in Magna Grecia long before it made any progress in Greece itself. . . . Homer does not mention painting as an imitative art, nor is there in Greek theology, or hero-worship, any god or hero, or an individual of any kind, who represents the class of painters. . . . Cimon of Cleonæ . . . may perhaps be considered the earliest Greek artist worthy of the name of a painter. He was probably not earlier than Solon, with whom he may have been contemporary." He "is recorded as the inventor of foreshortenings, or the first to make oblique views of the figure, which the Greeks, according to Pliny, termed 'Catagrapha.' He also first made muscular articulations, indicated the veins, and gave natural folds to draperies. . . . The essential development of

painting in Greece must be dated from the arrival of Polygnotus of Thasos who accompanied Cimon to Athens, probably after his conquest of Thasos, 463 B C [see *ATHENS*: B C 466-454]. . . . Polygnotus first raised painting to the dignity of an independent art, and he brought it to that degree that it became the admiration and the wonder of all Greece. . . . About a generation or more subsequent to the arrival of Polygnotus at Athens, and shortly after the death [430 B C] of Phidias [the sculptor], dramatic effect was added to the essential style of Polygnotus and his contemporaries. This epoch was brought about chiefly by the efforts of Apollodorus of Athens and Zeuxis of Heraclea. . . . Athens and Sicily were the great seats of the arts at this time. Apollodorus who, according to Plutarch, was the inventor of tone, or the first great master of light and shade, was born at Athens, probably about 460. . . . The time of Alexander, or the Alexandrian period, has been termed the period of refinement in painting. The characteristics of the painters of this time were more varieties of effect and execution than any of the essential qualities of art. . . . Pamphilus and Melanthius were distinguished for their effective composition; Apelles for grace or beauty; Protogenes for elaborate execution; Pausias and Nicias excelled in light and shade of various kinds. Euphranor was distinguished for his universal excellence, or what, perhaps, may be termed academic precision. . . . Apelles the Corypheus of painters, whose career appears to have been from about 350 to 310 B C, was, according to Pliny, a native of Cos, or, according to Suidas, of Colophon. . . . Apelles is completely Pliny's hero, yet his great superiority over other painters is asserted, not shown. . . . Painting was said among the Romans to have flourished chiefly during the period of Alexander and his successors; yet during the period of the immediate successors of Alexander a very sensible decay also had taken place in the art. The falling off was not so much in mere technicalities as in the spirit of art; the artists of this day doubtless drew as well and coloured as well as those of the earlier times."

Roman.—"Rome was more distinguished for its collections than for its artists; there was not a single painter of great name, though many Greek artists were assembled at Rome. The destruction of Corinth by Mummius, 146 B. C. [see *GREECE*: B. C 280-146], was in the first respect a great event for Rome, for from that time forth, for two or three centuries, Rome almost drained the ancient world of its works of art. . . . The paintings of Pompeii and Herculaneum have incontestably tended rather to lower the reputation of the ancient painters than otherwise, in the estimation of the world generally though the competent judge will find, upon a judicious examination, the confirmation of ancient criticism in these remains; for they contain many great beauties, especially in composition, though they are evidently the works of the inferior artists of an inferior age. To judge, however, of the ancient masterpieces of art from such specimens, is tantamount to estimating the great works of modern ages by the ordinary patterns on common crockery and French paper-hangings." After Rome, "in consequence of the foundation of Constantinople, and the changes it involved, suffered similar spoliation to those it had pre-

viously inflicted upon Greece," there came "the period of the total decay of the imitative arts among the ancients."

Medieval.—"Ancient art, as distinguished by its characteristics, may perhaps be said to have ceased at about the close of the third century of the Christian era. The establishment of Christianity, the division of the empire, and the incursions of barbarians, were the first great causes of the important revolutions experienced by the imitative arts, and the serious checks they received. It seems, however, to have been reserved for the fanatic fury of the earlier Iconoclasts most effectually to destroy all traces of their former excellence. . . . The early Christians had a decided aversion to all works of imitative art, as essentially conducive to idolatry. . . . It was not for several centuries after the placing of images was tolerated and encouraged by the Roman church that this aversion can have been overcome, and doubtless the very unnatural and purely representative style of design of the early ages of Christian art is due to it. . . . Though painters were doubtless in considerable numbers throughout the whole of the middle ages, the illuminations in MSS constitute the principal or almost entire remains of actual painting of the period. The great period for manuscript illuminations in the West was apparently the age of Charlemagne, who, as well as his grandson, Charles the Bald, was a great patron of such works of taste. . . . The Anglo-Saxons were long among the best illuminators, and the Irish also were distinguished for their excellence in this department of art."

Renaissance: Italy.—"Whatever were the causes, and they are not obvious, the formative arts made a surprising and comparatively sudden progress in the 13th century. Various promoting causes have been suggested as the source of this improvement; but it was doubtless owing to the combination of many influences. The Latin conquest of Constantinople in 1204, and the greater intercourse generally which then arose between the Italians and the Greeks or Byzantines, appears to have been one of the principal sources of the advancement. The great fact of the revival of art is that it became imitative as well as representative, though in the first two centuries, or before Masaccio, the imitation was as much imaginary as real, the art of looking at Nature had to be learnt before the imitating her could be acquired. . . . Among the modern schools of Italy, the Florentine or Tuscan rather takes the precedence in point of time; not that there were not painters in Venice and Pisa and Siena, as early as at Florence, but it was the earliest school which distinguished itself. Another reason of the prominence of the Florentine school in history is that Vasari, being himself a Florentine, has made his native place conspicuous above all others in his lives of the painters. . . . The first painter of great fame, however, among the moderns, was Giovanni Gualtieri or Cimabue, who was born at Florence in the year 1240. Great prominence is given to the name of Cimabue, through Vasari commencing with him his 'Lives of the most eminent Artists from the revival of Art in Italy;' a distinction which is not justified by any remarkable superiority of his paintings over those of his immediate predecessors, though great improvement is evident in his works. . . . Giotto di Bondone, born at Vesp-

gnano in 1276 . . . is the first modern painter who can be declared free from the superstitious reverence of ancient forms, the trammels of Byzantine or middle-age art, and he surpassed his master Cimabue, as much as Cimabue surpassed those who preceded him . . . He enriched many of the cities of Italy with his works . . . But the greater part of his paintings have perished . . . During the progress of painting in Tuscany, it was making nearly equal advancement in Umbria, in Rome and Venice, and in other parts of Italy. Painting was first developed in the Roman state in the cities of Umbria, Gubbio, Fabriano, Matelica, Borgo San Sepolcro, Urbino, Assisi, and other places. The influence, however, of the Umbrian school, as the early painting of these districts is termed, was extended not only over Romagna, but likewise over Tuscany. . . . It was not until after the time of Giotto, who executed some works in Padua and Verona, that there were any distinguished painters in the Venetian state"—R. N. Wornum, *The Epochs of Painting*, ch. 1-12—"What Giotto gave to art was, before all things else, vitality. His Madonnas are no longer symbols of a certain phase of pious awe, but pictures of maternal love. The Bride of God suckles her divine infant with a smile, watches him playing with a bird, or stretches out her arms to take him when he turns crying from the hands of the circumcising priest. By choosing incidents like these from real home life, Giotto, through his painting, humanised the mysteries of faith and brought them close to common feeling. Nor was the change less in his method than his motives. Before his day painting had been without composition, without charm of colour without suggestion of movement or the play of living energy. He first knew how to distribute figures in the given space with perfect balance and how to mass them together in animated groups agreeable to the eye. . . . He never failed to make it manifest that what he meant to represent was living. . . . The birth of Italian painting is closely connected with the religious life of the Italians. The building of the church of S. Francis at Assisi gave it the first great impulse, and to the piety aroused by S. Francis throughout Italy, but mostly in the valleys of the Apennines, it owed its animating spirit in the 14th century. The church of Assisi is double. One structure of nave, and choir, and transept, is imposed upon another; and the walls of both, from floor to coping-stone, are covered with fresco. Many of these frescoes date from years before the birth of Giotto. Giunta the Pisano, Gaddo Gaddi and Cimabue, are supposed to have worked there, painfully continuing or feebly struggling to throw off the decadent traditions of a dying art. In their school Giotto laboured, and modern painting arose with the movement of new life beneath his brush. . . . Those were noble days, when the painter had literally acres of walls given him to cover; when the whole belief of Christendom, grasped by his own faith, and firmly rooted in the faith of the people round him, as yet unimpaired by alien emanations from the world of classic culture, had to be set forth for the first time in art. His work was then a Bible, a compendium of grave divinity and human history, a book embracing all things needful for the spiritual and the civil life of man. He spoke to men who could not read, for whom

there were no printed pages, but whose heart received his teaching through the eye. Thus painting was not then what it is now, a decoration of existence, but a potent and efficient agent in the education of the race. Such opportunities do not occur twice in the same age. Once in Greece for the pagan world, once in Italy for the modern world,—that must suffice for the education of the human race. Like Niccolò Pisano, Giotto not only founded a school in his native city, but spread his manner far and wide over Italy, so that the first period of the history of painting is the Giottoesque. . . . After the splendid outburst of painting in the first half of the fourteenth century, there came a lull. The thoughts and sentiments of mediæval Italy had been now set forth in art. The sincere and simple style of Giotto was worked out. But the new culture of the Revival had not as yet sufficiently penetrated the Italians for the painters to express it, nor had they mastered the technicalities of their craft in such a manner as to render the delineation of more complex forms of beauty possible. The years between 1400 and 1470 may be roughly marked out as the second period of great activity in painting. . . . The Renaissance, so far as painting is concerned, may be said to have culminated between the years 1470 and 1550. These dates, it must be frankly admitted are arbitrary, nor is there anything more unprofitable than the attempt to define by strict chronology the moments of an intellectual growth so complex, so unequally progressive, and so varied as that of Italian art. All that the historian can hope to do is to strike a mean between his reckoning of years and his more subtle calculations based on the emergence of decisive genius in special men. Bearing this in mind, it is still possible to regard the 80 years above mentioned as a period no longer of promise and preparation but of fulfilment and accomplishment. Furthermore, the 30 years at the close of the 15th century may be taken as one epoch in this climax of the art, while the first half of the 16th forms a second. Within the former falls the best work of Mantegna, Perugino, Francia, the Bellini, Signorelli, Fra Bartolommeo. To the latter we may reckon Michael Angelo, Raphael, Giorgione, Correggio, Titian, and Andrea del Sarto. Lionardoda Vinci, though belonging chronologically to the former epoch, ranks first among the masters of the latter, and to this also may be given Tintoretto, though his life extended far beyond it to the last years of the century. We thus obtain, within the period of 80 years from 1470 to 1550 two subordinate divisions of time, the one including the last part of the 15th century, the other extending over the best years of the 16th. . . . To Tuscany, to Umbria, and to Venice, roughly speaking, are due the really creative forces of Italian painting, and these three districts were marked by strong peculiarities. In art, as in politics, Florence and Venice exhibit distinct types of character. The Florentines developed fresco, and devoted their genius to the expression of thought by scientific design. The Venetians perfected oil-painting, and set forth the glory of the world as it appeals to the imagination and the senses. . . . More allied to the Tuscan than to the Venetian spirit, the Umbrian masters produced a style of genuine originality. The cities of the Central Apennines owed their specific quality of religious fervour to the influ-

ences emanating from Assisi."—J. A. Symonds, *The Renaissance in Italy*, ch. 4.

German, Flemish and Dutch.—"The consecration of the new cathedral of Cologne in 1322 seems to have given a great impetus to the arts of that place in the 14th century, and no independent school of painters can have been established there before that time. . . . Meister Wilhelm von Coeln, or William of Cologne, is the oldest painter of repute of this school, and the oldest German painter to whom existing pictures of worth are attributed. He lived in the middle and latter part of the 11th century. . . . Another celebrated painter of this school is Meister Stephan, supposed to be the scholar of Meister Wilhelm. Stephan was the painter of the famous Dom-bild, in the Cathedral of Cologne, as Albert Dürer informs us in his 'Diary.' He seems to have been Stephan Lochner, or Loethener, as some read the name, a native of Constanx, but settled in Cologne. . . . A much more celebrated school than that of Cologne, and little subsequent to it in point of time, was established by the Van Eycks at Bruges in Flanders, a city which through its connection with the introduction of the new method of oil painting holds a very prominent position in the history of art. Bruges may be considered the nursery of Flemish art, and it was its geographical capital for a long period, though it was afterwards superseded by Antwerp. . . . Tradition has preserved the names of four members of the Van Eyck family, which however does not appear to have been originally of Flanders, but from the convent to which John's daughter eventually retired, Maaseyck or its neighbourhood, in Limbourg. The names are Hubert, John, Lambert, and Margaret;—we know that three of them were painters, but there is no real evidence that Lambert was of the same profession. John was most probably the youngest of the family. . . . The new method of painting, or rather the new colouring medium discovered by the Van Eycks, has been frequently mentioned. What the method was is not known; but to distinguish it from the common method previously in use, it is sufficiently described by the general though vague term of oil-painting; it was, however, literally varnish painting. Oil-painting, in the strict sense of the term, was neither a mystery nor a novelty in the time of Hubert Van Eyck. . . . Vasari, who is the principal authority for this piece of history, speaks only generally; but yet he is sufficiently particular to explain that the Van Eyck medium was a compound of resins or resin with oils. . . . The great scholar of John Van Eyck was Rogier Vander Weyden, of Brussels, or of Louvain, called by Vasari Rogier of Bruges—Ruggieri da Bruggia. He is termed by the French, *Maitre Rogel*. . . . Other very distinguished painters of this school were Hans Memling, Hugo Vander Goes, and Gerard Vander Meire. Hans or Jan Memling or Memlinc, has now a reputation almost rivalling that of John Van Eyck. He was, according to some accounts, the pupil of the elder Vander Weyden; but where or when he was born it is equally uncertain. As he was settled and had property at Bruges, he probably belonged to that city, and he was born somewhere about 1425. . . . This school of art continued in the Netherlands with but little variety until the 16th century, when great changes were effected by the Flemish art-

ists who had studied in Italy, after the production of the great works by Raphael and Michelangelo at Rome. The character of the art of Germany was of a kindred quality, and was in part derived from this early school of the Netherlands."—R. N. Wornum, *The Epochs of Painting*, ch. 14-15.—"The great effect of the mode of representation introduced by the Van Eycks appeared first of all in the adjacent districts of the Lower Rhine. The typical idealism of the Cologne school, which had arrived at such perfection in the works of Meister Stephan, declined and vanished, without leaving a trace, before the brilliant Flemish realism. . . . With far more independence and freedom, the Flemish influence was received by the schools of Upper and Central Germany. They do not so fully abandon the beautiful soft feeling and ideal spirit of the former period, nor do they adopt the same exactness of execution, but by a more middle course they arrive at a thoroughly peculiar style, in which occasionally we find a happy blending of the two fundamental elements. It may have partially contributed to this, that in Swabia, more than elsewhere in the North, extensive wall paintings were executed, many traces of which are to be found in the numerous late Gothic churches of the country. . . . Next to Ulm, the rich and ancient Augsburg was the second central point of Swabian art. We here find in successive generations the painter family Holbein. About the middle of the century, the family begins with a Hans Holbein, the grandfather of the famous later master. . . . His son, Hans Holbein, the elder, who was born about 1460, worked at first in his native city, and subsequently at Basle, whither he was summoned in 1504, and where he died in 1523. . . . Far more important than . . . these is, however, the son of the elder Holbein, Hans Holbein, the younger, one of the greatest and noblest masters of German art. He was born at Augsburg in 1495, worked at Lucerne in 1517, settled at Basle two years subsequently, and was summoned to England in 1526, where, through the influence of Sir Thomas More, he entered the service of King Henry VIII. In the year 1529, he went again to Basle, and spent several years there, engaged, by order of the Council, in the execution of larger works. He then returned to England, where, as has been recently proved, he died in London in 1543. While he is one of the most precocious geniuses of art history—appearing as an able painter at the age of fourteen—he is also among the few masters of the North who evidenced the decided influence of Italian art, and used it with perfect independence. Among the northern painters of that time, he is the only one, Dürer not even excepted, who reached a perfectly free and grand style, freed himself from the petty tastelessness of those around him, and conceived the human figure in its perfect truth and beauty." Contemporary with Holbein, but a little older, was Albert Dürer, born at Nuremberg in 1471. "Albert Dürer, as regards artistic gifts, need fear no comparison with any master in the world, not even with Raphael and Michael Angelo. Notwithstanding, in all that concerns the true means of expressing art, the clothing of the idea in the garment of the exquisite form, he lies so deeply fettered within the bonds of his own limited world, that he rarely rises to the same height of thought and expression." In 1494

Dürer "settled as a painter in his native city. He here worked for ten years, not merely as a painter, but also engaged in extensive works in engraving and woodcuts; until, in 1505, he made a journey to Italy, in which, however, he only became acquainted with Venice, Padua, and Bologna. Towards the end of the following year, he returned to Nuremberg, where, with fresh and restless activity, he executed a countless number of important works, not merely paintings, drawings, engravings, and woodcuts, but even produced excellent carved works in boxwood and steatite. In 1520 he made a second journey, this time to the Netherlands, from whence he returned in the following year. From this period he lived and worked uninterruptedly in his native city until his death in 1528 (He died, like Raphael, on a Good Friday). In these latter years, besides his artistic works, he produced many scientific works—instructions on geometry, the art of fortification, and the proportions of the human body thus evidencing his extensive and thorough information. All this astonishing fertility of mind unfolded in him wholly from personal inclination without outward stimulus, and indeed under the pressure of sad domestic circumstances and unfavourable relations of life. Germany had no Julius II or Leo X., no Medici or Gonzaga, no art loving aristocracy, no noble minded governments. Many pupils and imitators followed Dürer.

More important than all these imitators is one master, who carried the influence of the Franconian school to Saxony, and during a long and active life stood at the head of an extremely skillful school there. We allude to Lucas Cranach, rightly Lucas Sunder, who was born in a small place in Franconia, and lived from 1472 to 1553.

After Cranach, the Saxon school soon relapses into obscurity, and only his son, of the same name, inherits somewhat of his father's fame and art.—W. Lübke, *Hist. of Art*, bk. 4, ch. 5 (p. 2).—"Antwerp at the beginning of the 16th century occupied the first place as a School of Art in the Netherlands. The founder of this school was Quinten Massijs (1466-1531), usually called Matsys, and sometimes Metsys: he is popularly known as 'the Blacksmith of Antwerp.' Born at Louvain, the son of a locksmith, Quinten Matsys probably worked at first at his father's trade. . . . From the death of

Quinten Matsys we may trace the gradual decline of art in the Netherlands. The manly, robust, and realistic style of the Flemish painters . . . was now to be abandoned for the dreams and idealism of Italy. Flemish art ceased to be national, and its painters forsook the delineation of their own homely people, their quaint old-world cities, and their flat landscapes, to struggle after the azure skies and unveiled beauties of the Florentine and Venetian Schools. . . . The commencement of the 17th century witnessed the return of art in the Netherlands to the honest realism of the North, after its long banishment amid the idealism of the South. . . . It required, however, a potent magician to recall the Art of the Netherlands to life, and that magician appeared in the person of Peter Paul Rubens. Few men have led more stirring and successful lives. No painter except Titian was ever so courted by the great and wealthy. Handsome, well-born, fascinating in manner, Rubens succeeded in all which he undertook, and was

equally praised as a diplomatist, a courtier, a patron, and a painter. He was essentially a man of the world, and born under a lucky star. His very pictures may be described as worldly, since though by no means irreligious as a man, there is no religion, no spirituality, in his works.

Rubens was an almost universal genius in his art, and has left a vast number of pictures dealing with nearly every kind of subject. . . . The great number of works attributed to him would seem almost fabulous, if we did not believe that many of them were really executed under the eye of the master by the pupils who worked from his designs. . . . Antoon van Dyck [or Van Dyck], the greatest of the pupils of Rubens, the son of a merchant of good standing, was born at Antwerp in 1599. At ten years of age he was studying art under Van Balen, and was registered in the Guild as his pupil; from him he proceeded to the studio of Rubens. . . . In 1620 he was engaged as an assistant by Rubens, and in the following year he was in England employed by James I. . . . His first visit to England seems to have been unfruitful, but in 1632 he became one of the court painters of Charles I. . . . Van Dyck died in Blackfriars on the 9th of December in 1641, and was buried hard by the tomb of John of Gaunt in old St. Paul's.

As a portrait painter Van Dyck occupies with Titian and Velasquez the first place. In fertility and production he was equal to Rubens, if we remember that his artistic life was very brief, and that he died at the age of 42. He lacked the inexhaustible invention which distinguishes his teacher. . . . David Teniers, the younger, was the third great master of the Netherlands and the greatest genre painter of his country. He has been called the 'Proteus of painting,' and indeed he ranged through almost every kind of subject, 'from grave to gay, from lively to severe.' Born at Antwerp in 1610, he received his earliest lessons in art from his father. Whether he was a pupil of Rubens is doubtful, but the influence of that master is traceable in the pictures of Teniers. . . . Flemish art, which had rapidly declined after Teniers, and was almost dead at the close of the 17th century, was partly revived by the school of the French painter David. It was not, however, till the beginning of the present century that a true revival took place."—H. J. Wilmot Buxton and E. J. Poynter, *German, Flemish and Dutch Painting*, bk. 2, ch. 2-3.

—The 17th century found Holland fully entered on a new and fresh political life. "As ecclesiastical tradition had been repressed by the strong Protestantism of the land, art saw itself thrown at first upon the faithful portrayal of reality, which it brought to great perfection, especially in portrait painting. It is not the poetic breath of aristocratic delicacy, as in Van Dyck, nor the agitated life and power of Rubens, but a sober spirit of order and distinctness, a feeling of civil opulence and self-consciousness, which is expressed in the excellent portraits of these Dutch masters. Among the most excellent of them are Franz Hals (1584-1666), and, above all, the justly famed Bartholomæus van der Helst (1618-1670), whose principal works are, the Banquet of the Amsterdam Citizens on the Celebration of the Peace of Westphalia, in the Museum at Amsterdam, and the Judges of the Prizes of the Rifle Band of Amsterdam, in the Louvre. The same starting-

point was taken by the principal master of the Dutch school, Rembrandt van Ryn (1606-1669). There are many portraits belonging to his earlier life, in which, with superior talent, he devoted himself to the simple representation of nature.

Subsequently, he was no longer satisfied with this calm, objective mode of representation, a deep, inwardly suppressed, passionate flame urged him to a new style of conception, in which the figures themselves only tended to solve problems of the boldest character; a wonderful perfection of *chiaro oscuro*, a daring play with fantastic and even glaring effects of light, distinguish his later works. This tendency is, as it were, the expression of a violent protestation against all noble form and cheerful life in the light of day. But, in spite of this want of nobler form and higher expression, his paintings entrance the spectator by their singular charm, by the constraining force of a mind stirred up in its very depths, and by a mysterious poetic power. Rembrandt executed, by preference, Old Testament subjects, which were, in general, more suitable to the Puritan taste of the period, and in which he could satisfy, by Oriental costume and strong characterisation, the fantastic taste which formed an essential element in his art.—W. Lübke, *Hist. of Art*, bk 4, ch. 6 (v. 2).

Spanish.—"The Spanish School of painting appears to have been one of the more recently established of the modern schools of Europe. The characteristic Spanish school has a close connection with the schools of Italy, especially those of Venice and Naples, in style, though its earlier development seems to have been due to the immigration of Flemish artists into Spain. . . . The principal works undertaken in Spain date from the time of Philip II. they were chiefly executed by Italians, and the principal Spanish painters studied in Italy. The painters of Spain have been classified in three principal schools. . . . they are those of Valencia, Madrid, and Seville. . . . The following are the most important: . . . Antonio del Rincon, Luis de Vargas, Morales, Joanes, Cespedes, Roelas, Ribalta, Pacheco, Alonso Cano, Velazquez, Zurbaran, and Murillo; the others are little known out of Spain. . . . Diego Velazquez de Silva, the head of the school of Madrid and the prince of Spanish painters, was born at Seville in the spring of 1599. . . . He visited Madrid first in 1622, and was invited back the year afterwards by the Count Duke of Olivares, who procured him then the appointment of painter to Philip IV.; from this time Velazquez was established as a royal favourite. Velazquez being better known than any of the preceding painters, out of Spain, is accordingly better appreciated out of Spain. He visited Italy in 1629, but had formed his style before he went there. He belongs strictly to the naturalist school. . . . Velazquez ranks as a portrait-painter with Titian and Vandyck; and he had besides the great power of objective imitation characteristic of the naturalist school. There is, however, no laboured imitation in the works of Velazquez. . . . Velazquez was a good landscape-painter, but seldom attempted church subjects. . . . Bartolomé Estéban, Murillo, born at Seville, and baptized January 1st, 1618, is the best known of all the Spanish masters out of Spain, and belongs to the same naturalist school, . . . though he frequently rep-

resented the most exalted subjects. He is sometimes called the Spanish Vandyck; he, however, belonged to a very different school of art from that of Vandyck. He is the great Caposcuola of the school of Seville, and is generally considered the prince of Spanish painters, though he had not the force or readiness of Velazquez; he wants the manly vigour of that great painter. Murillo, having acquired a good knowledge of art from his relative Juan del Castillo at Seville, became in 1642 the pupil of Velazquez at Madrid. . . . His greatest works were executed after he was fifty years of age, being nearly all produced between 1670 and 1680. His earlier works were of the low naturalist type and commonly of humble subjects—flower-girls, beggar-boys, and the like, his later, much more refined and not less true, were chiefly of a religious character, his favourite subject being Our Lady of the Immaculate Conception, which he often painted, and sometimes with a beauty of composition and sentiment, and a richness and transparency of colouring far exceeding any other Spanish painter"—R. N. Wornum, *The Epochs of Painting*, ch. 29.

French.—"From the time when Charlemagne gathered Byzantine artists round him at Aix la Chapelle, to the dawn of the Renaissance, there are evidences of an uninterrupted Art activity in France, but besides that the interest attaching to such efforts is, in many cases, antiquarian rather than artistic, those in which the germs of French painting can be traced were long in assuming any national character. The first gleam of any national character affecting French art appears about the middle of the 12th century, when the rise of the pointed Gothic architecture drove painting from the walls to the windows. Glass painting not only reached its highest perfection in France, but, from its peculiar style, indicated far more surely a future School of Painting than the mural frescoes. . . . The same influences that drove painting from the walls of churches turned the attention of artists during the 13th and 14th centuries to such subjects as retables and altar-pieces. But these so-called artists do not presuppose an improved school of painting. In fact, before the 14th century, painting had no standing as a separate art, but was strictly subordinated to sculpture or architecture. The painter was still merely a decorator. . . . While frescoes and decorative painting supplied only a temporary want, miniature was from the first the real medium for the exercise of whatever artistic zeal existed. . . . It was the Italian wars, begun in 1494 by Charles VIII., that first brought the artistic treasures of Italy prominently before the eyes of the French monarchs, and the real history of French painting begins with those Italian artists who, in the reign of Francis I. (1515-1547), were employed by that prince at Fontainebleau, and formed the school called by that name. . . . At the end of the 16th century, there was a dearth of artists in France, owing to the Civil Wars and the League. . . . The middle of the 17th century was the opening for France of a period of great activity in Art, in which two strongly marked tendencies are apparent. The Italian influence . . . assumed during this time its greatest ascendancy over French painting, but more remarkable was the form impressed on the latter by the peculiar circumstances of the reign of Louis XIV."

Louis encouraged Art sincerely if not altogether wisely, and his example was followed by the nobility. He was ably seconded in this respect by his ministers, Colbert and Louvois, and his favourite painter, Lebrun, and to their efforts were due, at least all the outward and material appliances which could serve to promote the progress of Art. . . All this fostering care of Art was, however, rendered nugatory, to a great extent, by the prevailing tendencies of the time, which forced every artist to follow in the same groove." Two artists, however, stood "outside the influence of the France of their day, yet sun up in their work the characteristic merits and defects of the French school." These were Nicolas Poussin, "the greatest painter whom France can claim,"—a native of Normandy, born in 1594,—and Eustache le Sueur, born at Paris in 1617. "In the extraordinary fertility and variety of his genius Poussin recalls Rubens and Murillo." "Le Sueur has been called the 'French Raphael,' and, although the comparison must not be strained too much, it is not wholly unjust." Distinction in landscape painting was given to France at this time by Claude Gellée, better known as Claude Lorraine. But the painter most distinctly representative of the period was Charles Le Brun, called "the Louis XIV. of Art," who painted with ostentation, on a grand scale, much to the liking of the ostentatious king. He founded the French Academy of Painting and the French School at Rome. Under the Regency, and during the reign of Louis XV., "the deterioration of government and of society found their analogue in the steady decline of painting. . . The grosser side of this society found . . . artists to portray it; meanwhile its more amiable aspects were seized by Watteau, Lancret and Pater, each of whom brought a special qualification to the task." Watteau "was the only artist who so treated a conventional theme as to idealize it." A better spirit in Art was revived at the epoch of the Revolution, mainly through the influence of Jacques Louis David, born in 1748. "The influence exercised by David was profound, not only in France but in Europe generally. For nearly fifty years it more or less dominated painting." Like Poussin, David "turned for inspiration to pagan models." Among the greater painters of the next generation were Ingres, Delacroix, Scheffer and Delaroche, who "began an impulse which has lasted to the present day. Their methods may now be partially discredited, but to their efforts—ranging in such varied directions, and all having for their object generally to bring back painting from convention to nature—may be traced the independence and variety which now characterize the French school."—G. W. Smith, *Painting, Spanish and French*, pp. 97-213.

English.—"The origin of the English school cannot by any means be alleged to be lost in the mists of antiquity, since it dates only from the second quarter of the 18th century. It was then that English art shook off the German and Flemish yoke which she had borne from the reign of Henry VIII. to that of William III., first under the powerful influence of Holbein, Rubens, and Van Dyck, then under the lesser influence of Peter Lely, and finally of Godfrey Kneller. Since then she has been reclaimed by her own native artists. But if from that date we can point to such true English masters as Reynolds, Gains-

borough, Constable, Lawrence, Hogarth, and Wilkie, this is only a passing glimmer, a glorious fire of straw, which was speedily extinguished in the absurd and monstrous Italianism which soon enveloped it and suffocated it to death. No good end is served by recalling the sad names of Benjamin West, Fuseli, James Northcote, John Opie, Benjamin Haydon, James Barry, and of all the moths who burnt their poor wings in the flame of Latin art, blinded themselves there, and then returned, to din into our ears through all the long period of their blindness the Heroics of their hideous nightmare. This long night was only illuminated by the noble talent of David Scott, who died unhonoured in 1849 at the age of 42, and by the genius of J. M. W. Turner, who died on the 19th December, 1851, at the age of 76, alone and uncared for, in a miserable hovel on the Thames near Battersea Bridge. This very year, 1851, was an epoch in the history of the modern English school. . . Alone or in groups, certain young artists had for some years, amid the nothingness in which the English school was struggling, been attempting a reaction against the Italian turgidity and the academic platitudes of their time. My reader will know that I am here referring to the little band of pre-Raphaelites, to D. G. Rossetti, W. Holman Hunt, J. E. Millais, and their friends, of whom F. Madox Brown, though he took no part in the 'Brotherhood,' was perhaps the most active. In the exhibitions of 1849 the works of the pre-Raphaelites, judged on their own merits and without any reference to their school, had been favourably received by the critics. Afterwards, their society becoming known as well as their principle and motto, 'Truth,' sarcasms and even insults were heaped on the young artists. In 1851 they were in despair, and one of them had decided not to yield, but to expatriate himself, when Mr. Ruskin, the passionate admirer and apologist of Turner, threw himself into the fray, and wrote his celebrated letter to the 'Times.' The cause of truth in Art, and observation in Nature, eloquently pleaded though it was, was not won in a day; but at the first blow of the pick the old stronghold of the Academy was won, opinion veered round in favour of the pre-Raphaelites, and they had each day an increasing public."—E. Chesneau, *The English School of Painting* (tr. by L. N. Etherington), introd.—"One evening in the year 1848 three young men (one of them Italian by origin, the other two English), fellow-students and friends, as sailors are friends who sail together and can depend on each other, were drinking tea with the rich man of the three. They were turning over a collection of engravings on the table, from the Campo Santo at Pisa. These frescoes were a revelation to them, weary as they all three were of the commonplaces of the schools, and long as they had been in search of a master who would deliver them from impersonal movement, stereotyped gesture, expression transferred from the classic, and weakened with every transfer from the beauty of the original. No doubt thousands of tourists had passed by these frescoes and had not in consequence founded a new school. But such tourists were not possessed by the desire of making a position for themselves apart from the Leslies, the Mulreadys, the Maclises; they were not inspired by the ardour of 'the brave days when we were twenty-one.' These young men

spoke of that simple individual art, free from all studio rules and methods, the art of Benozzo Gozzoli and Orcagna, in which there is only the most scrupulous, the minutest imitation of nature, and the unaffected, limited expression of the religious idea. See how this horse sniffs death; and this hermit, how heartily he is praying. What should the colouring of all this be? Doubtless the crisp, brilliant colour of the Van Eycks and the Francias, laid on with no substratum. Our art is commonplace because it no longer draws its inspiration direct from nature; it lost that long ago. Rubens did not, nor the Caracci, nor even Giulio Romano, nor Raphael himself. To find masters to follow unhesitatingly we must look to art before Raphael, to pre-Raphaelite art. The night wore away, the tenebrs were emptied; with the last one pre-Raphaelitism was born. These three companions were Dante Gabriel Rossetti, William Holman Hunt and John Everett Millais. All three were endowed with great natural talents and a passionate desire for success. The trio made a perfect whole. Hunt had faith, Rossetti eloquence, and Millais talent. . . . In France these revolutionaries would have contented themselves with upholding the same ideal and frequenting the same café. In England, where three admirers of Shakespeare or of Browning cannot meet without forming a Shakespeare reading party, or a society for the explanation of Browning, the pre-Raphaelites formed themselves into a Brotherhood, and, as every Englishman fancies three or four separate letters of the alphabet after his name, they determined that each pre-Raphaelite Brother should add to his signature the initials of his new title—P. R. B."—R. de la Sizeranne, *English Contemporary Art* (tr. from the French by H. M. Poynter), ch. 2.

American.—The most celebrated painters of [the colonial] period . . . and the only ones whose fame is more than local, are John Singleton Copley and Benjamin West. But as both of them left their country at an early age, never to return, they belong to England rather than to America. . . . The Revolutionary Period is, in many respects, the most interesting division, not only in the political, but also in the artistic history of the United States. It is so, not merely because it has left us the pictorial records of the men and the events of a most important epoch in the development of mankind, but also because it brought forth two painters who, while they were thoroughly American in their aspirations, were at the same time endowed with artistic qualities of a very high order. Gilbert Stuart and John Trumbull, the two painters alluded to, have a right to be considered the best of the American painters of the past, and will always continue to hold a prominent place in the history of their art. . . . Trumbull must not be judged as an artist by his large paintings in the Capitol at Washington, the commission for which he did not receive until 1817. To know him one must study him in his smaller works and sketches, now gathered in the gallery of Yale College. . . . The healthy impetus towards realistic historic painting given by Trumbull . . . died out, and what there is of historic and figure painting in the [following] period is mainly dominated by a false idealism, of which Washington Allston is the leading representative. To rival the old masters, to do what had been done before, to flee from the actual and the near to the unreal and

the distant, to look upon monks and knights and robbers and Venetian senators as the embodiment of the poetic, in spite of the poet's warning to the contrary, was now the order of the day. . . . A somewhat similar spirit manifested itself in the works of John Vanderlyn (1776-1852), Rembrandt Peale (1787-1860), Samuel F. B. Morse (1791-1872), and Cornelius Ver Bryck (1813-1844). . . . The most interesting, . . . because the most original, manifestation of the art instinct in this period is found in landscape. In this department also it seemed for a time as if the influence of the old Italian masters would gain the upper hand. But the influence of Düsseldorf, aided by that of England, although not through its best representatives, such as Constable, gave a different turn to the course of affairs, and in a measure freed the artists from the thrall of an antiquated school. . . . The greatest name . . . in the early history of landscape art in the United States is that of Thomas Cole (1801-1848), who came over from England with his parents in 1819, but received his first training, such as it was, in America. . . . The American students who went to England up to the middle of the present century were not influenced by those painters who, like Constable, are credited with having given the first impulse towards the development of modern art. This is true also of those who went to France. They fell in with the old-established Classic school, and were not affected by the rising Romantic and Colourist school until long after its triumphant establishment." In late years, however, "the tendency in this direction has been very marked, and the main points of attraction for the young American artist in Europe have been Paris and Munich. One of the results of this movement, consequent upon the preponderating attention given to colour and technique, has been an almost entire neglect of subject. What the art of America has gained, therefore, in outward attractiveness and in increase of skill, it has had to purchase at the expense of a still greater de-Americanisation than before."—S. R. Koehler, *American Painters* (in *Illustrated Handbooks of Art History*), pp. 192-218.

PAINTSVILLE, Battle of. See UNITED STATES OF AM.: A. D. 1862 (JANUARY—FEBRUARY: KENTUCKY—TENNESSEE).

PAIONIANS, The. See ALBANIANS.

PAIRS, Legislative. See WHIPS, PARTY.

PAITA, The. See CASTE SYSTEM OF INDIA.

PALACE, Origin of the name.—The house of the first of the Roman Emperors, Augustus, was on the Palatine Hill, which had been appropriated by the nobility for their residence from the earliest age of the republic. The residence of Augustus was a quite ordinary mansion until A. U. C. 748 (B. C. 6) when it was destroyed by fire. It was then rebuilt on a grander scale, the people contributing, in small individual sums—a kind of popular testimonial—to the cost. Augustus affected to consider it public property, and gave up a large part of it to the recreation of the citizens. His successors added to it, and built more and more edifices connected with it; so that, naturally, it appropriated to itself the name of the hill, and came to be known as the Palatium, or Palace.—C. Merivale, *Hist. of the Romans*, ch. 40.

PALÆOLITHIC PERIOD. See STONE AGE.

PALÆOLOGI, The.—The family which occupied the Greek imperial throne, at Nicea and at Constantinople, from 1260, when Michael Palæologus seized the crown, until the Empire was extinguished by the Turks in 1453.—E Gibbon, *Decline and Fall of the Roman Empire*, ch 62 (*Genealogical table*).

ALSO IN Sir J E Tennant, *Hist of Modern Greece*

PALÆOPOLIS, OR PALÆPOLIS. See NEAPOLIS

PALÆSTRA, The. See GYMNASIA, GREEK

PALAIS ROYAL, The. See FRANCE A D 1642-1648

PALATINATE OF THE RHINE — PALATINE ELECTORATE.—The Palatine Electorate or Palatinate (Pfalz in German), arose in the breaking up of the old Duchy of Franconia, see FRANCONIA, also PALATINE COUNTS, and GERMANY A D 1125-1272

A. D. 1214.—Acquisition by the Wittelsbach or Bavarian House.—The House of Wittelsbach (or Wissebach) which acquired the Duchy of Bavaria in 1180 came also into possession of the Palatinate of the Rhine in 1214 (see BAVARIA A D 1180-1356). In the next century the two possessions were divided. "Rudolph the elder brother of Louis III [the emperor, known as Louis the Bavarian] inherited the County Palatine and formed a distinct line from that of Bavaria for many generations. The electoral dignity was attached to the Palatine branch"—Sir A Halliday, *Annals of the House of Habsburg*, i 1, p 424

A. D. 1518-1572.—The Protestant Reformation.—Ascendancy of Calvinism.—The Electors Palatine of the Rhine might be justly regarded during the whole course of the 16th century, as more powerful princes than those of Brandenburg. The lower Palatinate of which Heidelberg was then the capital formed a considerable tract of country, situated on the banks of the Rhine and the Neckar, in a fertile beautiful, and commercial part of Germany. The upper Palatinate a detached and distant province situated between Bohemia, Franconia, and Bavaria, which constituted a part of the Electoral dominions, added greatly to their political weight as members of the Germanic body.

Under Louis V, Luther began to disseminate his doctrines at Heidelberg which were eagerly and generally imbibed, the moderate character of the Elector, by a felicity rare in that age, permitting the utmost freedom of religious opinion, though he continued himself, to profess the Catholic faith. His successors who with drew from the Romish see, openly declared their adherence to Lutheranism, but, on the accession of Frederic III, a new ecclesiastical revolution took place. He was the first among the Protestant German princes who introduced and professed the reformed religion denominated Calvinism. As the toleration accorded by the 'Peace of religion' to those who embraced the 'Confession of Augsburg,' did not in a strict and legal sense extend to or include the followers of Calvin, Frederic might have been proscribed and put to the Ban of the Empire. nor did he owe his escape so much to the lenity or friendship of the Lutherans, as to the mild generosity of Maximilian II, who then filled the Imperial throne, and who was an enemy to every species

of persecution. Frederic III, animated with zeal for the support of the Protestant cause, took an active part in the wars which desolated the kingdom of France under Charles IX., protected all the French exiles who fled to his court or dominions, and twice sent succours, under the command of his son John Casimir, to Louis, Prince of Condé, then in arms at the head of the Hugonots.—Sir N W Wraxall, *Hist of France*, 1574-1610, v 2, pp. 163-165

A. D. 1608.—The Elector at the head of the Evangelical Union. See GERMANY A D 1608-1618

A. D. 1619-1620.—Acceptance of the crown of Bohemia by the Elector. See GERMANY. A D 1618-1620

A. D. 1621-1623.—The Elector placed under the ban of the empire.—Devastation and conquest of his dominions.—The electoral dignity transferred to the Duke of Bavaria. See GERMANY A D 1621-1623

A. D. 1631-1632.—Temporary recovery by Gustavus Adolphus.—Obstinate bigotry of the Elector. See GERMANY A D 1631-1632

A. D. 1632.—Death of Frederick V.—Treaty with the Swedes.—Nominal restoration of the young Elector. See GERMANY A D 1632-1634

A. D. 1648.—Division in the Peace of Westphalia.—Restoration of the Lower Palatinate to the old Electoral Family.—Annexation of the Upper to Bavaria.—The recreated electorate. See GERMANY A D 1648

A. D. 1674.—In the Coalition against Louis XIV.—Ravaged by Turenne. See NETHERLANDS (HOLLAND) A D 1672-1674, and 1674-1678

A. D. 1679-1680.—Encroachments by France upon the territory of the Elector. See FRANCE A D 1679-1680

A. D. 1686.—The claims of Louis XIV, in the name of the Duchess of Orleans. See GERMANY A D 1686

A. D. 1690.—The second devastation and the War of the League of Augsburg. See FRANCE A D 1689-1690, and after

A. D. 1697.—The Peace of Ryswick.—Restitutions by France. See FRANCE A D 1697.

A. D. 1705.—The Upper Palatinate restored to the Elector. See GERMANY A D 1705

A. D. 1709-1710.—Emigration of inhabitants to England, thence to Ireland and America. See PALATINUS

A. D. 1714.—The Upper Palatinate ceded to the Elector of Bavaria in exchange for Sardinia. See UTRACHT A D 1713-1714

A. D. 1801-1803.—Transferred in great part to Baden. See GERMANY A D 1801-1803

A. D. 1849.—Revolution suppressed by Prussian troops. See GERMANY A D 1848-1850

PALATINATES, American. See MARYLAND A D 1632, NEW ALBION, MAINE A D. 1639, NEWFOUNDLAND: A. D. 1610-1655, NORTH CAROLINA A D 1669-1693.

PALATINE, Counts.—In Germany, under the early emperors, after the dissolution of the dominion of Charlemagne, an office came into existence called that of the 'comes palatii'—Count Palatine. This office was created in the interest of the sovereign, as a means of diminishing the power of the local rulers. The Counts

Palatine were appointed as their coadjutors, often with a concurrent and sometimes with a sole jurisdiction. Their "functions were more extensive than those of the ancient 'missi dominici.' Yet the office was different. Under the Carolingian emperors there had been one dignitary with that title, who received appeals from all the secular tribunals of the empire. The missi dominici were more than his mere colleagues, since they could convoke any cause pending before the ordinary judges and take cognisance of more serious cases even in the first instance. As the missi were disused, and as the empire became split among the immediate descendants of Louis le Debonnaire, the count palatine (*comes palatii*) was found inadequate to his numerous duties; and coadjutors were provided him for Saxony, Bavaria, and Swabia. After the elevation of Arnulf, however, most of these dignities ceased; and we read of one count palatine only—the count or duke of Franconia or Rhenish France. Though we have reason to believe that this high functionary continued to receive appeals from the tribunals of each duchy, he certainly could not exercise over them a sufficient control, nor, if his authority were undisputed, could he be equal to his judicial duties. Yet to restrain the absolute jurisdiction of his princely vassals was no less the interest of the people than the sovereign, and in this view Otto I. restored, with even increased powers, the provincial counts palatine. He gave them not only the appellat jurisdiction of the ancient *comes palatii*, but the primary one of the *missi dominici*. . . . They had each a castle, the wardenship of which was intrusted to officers named *burggraves*, dependent on the count palatine of the province. In the sequel, some of these *burggraves* became princes of the empire."—S. A. Dunham, *Hist. of the Germanic Empire*, v. 1, pp. 120–121.

PALATINE, The Elector. See GERMANY A. D. 1125–1152, and PALATINATE OF THE RHINE.

PALATINE, The English Counties.—"The policy of the Norman kings stripped the earls of their official character. They ceased to have local jurisdiction or authority. Their dignity was of a personal nature, and they must be regarded rather as the foremost of the barons, and as their peers, than as a distinct order in the state. . . . An exception to the general policy of William [the Conqueror] as to earldoms was made in those governments which, in the next century, were called palatine. These were founded in Cheshire, and perhaps in Shropshire, against the Welsh, and in the bishopric of Durham both to oppose the Scots, and to restrain the turbulence of the northern people, who slew Walcher, the first earl bishop, for his ill government. An earl palatine had royal jurisdiction within his earldom. So it was said of Hugh, earl of Chester, that he held his earldom in right of his sword, as the king held all England in right of his crown. All tenants-in-chief held of him; he had his own courts, took the whole proceeds of jurisdiction, and appointed his own sheriff. The statement that Bishop Odo had palatine jurisdiction in Kent may be explained by the functions which he exercised as justiciary."—W. Hunt, *Norman Britain*, pp. 118–119.—"The earldom of Chester has belonged to the eldest son of the sovereign since 1399; the palatinate jurisdiction of Durham was transferred to the crown in 1896

by act of Parliament, 6 Will. IV, c. 19."—W. Stubbs, *Const. Hist. of Eng.*, ch. 9, sect. 98, footnote (v. 1).—See, also, PALATINE, THE IRISH COUNTIES.

PALATINE, The Hungarian. See HUNGARY: A. D. 1301–1442

PALATINE, The Irish Counties.—"The franchise of a county palatine gave a right of exclusive civil and criminal jurisdiction; so that the king's writ should not run, nor his judges come within it, though judgment in its courts might be reversed by writ of error in the king's bench. The lord might enfeoff tenants to hold by knights' service of himself; he had almost all regalian rights; the lands of those attainted for treason escheated to him; he acted in every thing rather as one of the great feudatories of France or Germany than a subject of the English crown. Such had been the earl of Chester, and only Chester, in England, but in Ireland this dangerous independence was permitted to Strongbow in Leinster, to Lacy in Meath, and at a later time to the Butlers and Geraldines in parts of Munster. Strongbow's vast inheritance soon fell to five sisters, who took to their shares, with the same palatine rights, the counties of Carlow, Wexford, Kilkenny, Kildare, and the district of Leix, since called the Queen's County. In all these palatinates, forming by far the greater portion of the English territories, the king's process had its course only within the lands belonging to the church."—H. Hallam, *Const. Hist. of Eng.*, ch. 18 (c. 3).

PALATINE HILL, The.—**The Palatine City.**—**The Seven Mounts.**—"The town which in the course of centuries grew up as Rome, in its original form embraced according to trustworthy testimony only the Palatine, or 'square Rome' (*Roma quadrata*), as it was called in later times from the irregularly quadrangular form of the Palatine hill. The gates and walls that enclosed this original city remained visible down to the period of the empire. . . . Many traces indicate that this was the centre and original seat of the urban settlement. . . . The 'festival of the Seven Mounts' ('septimontium'), again, preserved the memory of the more extended settlement which gradually formed round the Palatine. Suburbs grew up one after another, each protected by its own separate though weaker circumvallation and joined to the original ring-wall of the Palatine. . . . The 'Seven Rings' were, the Palatine itself; the *cermalus*, the slope of the Palatine in the direction of the morass that in the earliest times extended between it and the Capitoline (*velabrum*); the *Velia*, the ridge which connected the Palatine with the *Esquiline*, but in subsequent times was almost wholly obliterated by the buildings of the empire; the *Fagatal*, the *Opplius*, and the *Opplius*, the three summits of the *Esquiline*; lastly, the *Sucusa*, or *Subura*, a fortress constructed outside of the earthen rampart which protected the new town on the *Carinae*, in the low ground between the *Esquiline* and the *Quirinal*, beneath S. Pietro in Vincoli. These additions, manifestly the results of a gradual growth, clearly reveal to a certain extent the earliest history of the Palatine Rome. . . . The Palatine city of the Seven Mounts may have had a history of its own; no other tradition of it has survived than simply that of its having once existed. But as the leaves of the forest make room for the new growth of spring, although

they fall unseen by human eyes, so has this unknown city of the Seven Mounts made room for the Rome of history."—T. Mommsen, *Hist. of Rome*, bk 1, ch 4 (v. 1) — See, also, QUIRINAL, and SEVEN HILLS OF ROME

PALATINES: A. D. 1709-1710.—Migration to Ireland and America.—"The citizens of London [England] were astonished to learn, in May and June, 1709, that 5,000 men, women and children, Germans from the Rhine, were under tents in the suburbs. By October the number had increased to 13,000, and comprised husband men, tradesmen, school teachers and ministers. These emigrants had deserted the Palatinate, owing to French oppression and the persecution by their prince, the elector John William, of the House of Newburgh, who had become a devoted Romanist, though his subjects were mainly Lutherans and Calvinists. Professor Henry A. Homes, in a paper treating of this emigration, read before the Albany Institute in 1871, holds that the movement was due not altogether to unbearable persecutions, but largely to suggestions made to the Palatines in their own country by agents of companies who were anxious to obtain settlers for the British colonies in America, and thus give value to the company's lands. The emigrants were certainly seized with the idea that by going to England its government would transport them to the provinces of New York, the Carolinas, and Pennsylvania. Of the latter province they knew much, as many Germans were already there. Great efforts were made to prevent suffering among these poor people, thousands of pounds were collected for their maintenance from churches and individuals all over England, they were lodged in warehouses, empty dwellings and in barns, and the Queen had a thousand tents pitched for them back of Greenwich, on Blackheath. Notwithstanding the great efforts made by the English people, very much distress followed this unhappy migration.

Numbers of the younger men enlisted in the British army serving in Portugal, and some made their own way to Pennsylvania. The Lord Lieutenant of Ireland petitioned the Queen that some of the people might be sent to him, and by February, 1710, 3,800 had been located across the Irish Sea, in the province of Munster, near Limerick. Professor Homes recites in his monograph that they "now number about 12,000 souls, and, under the name of Palatinates, continue to impress a peculiar character upon the whole district they inhabit." According to 'Luttrell's Diary,' about one tenth of the whole number that reached England were returned by the Crown to Germany. A Swiss land company, which had bought 10,000 acres of land from the Lords Proprietors of Carolina, "covenanted with the English authorities for the transfer of about 700 of these poor Heidelberg refugees to the colony. Before the end of the year they had arrived with them at a point in North Carolina where the rivers Neuse and Trent join. Here they established a town, calling it New-Berne, in honor of Berne, Switzerland. . . . It has not been found possible to properly account for all the 13,000 Palatines who reached England. Queen Anne sent some of them to Virginia, settling them above the falls of the Rappahannock, in Spottsylvania County, from whence they spread into several adjoining counties, and into North Carolina. . . . After the Irish transportation,

the largest number that was moved in one body, and probably the final one under government auspices, was the fleet load that in the spring of 1710 was despatched to New York. A fleet of ten ships set sail with Governor Hunter in March, having on board, as is variously estimated, between 3,000 and 4,000 Germans. The immigrants were encamped on Nut, now Governor's Island, for about three months, when a tract of 6,000 acres of the Livingston patent was purchased for them, 100 miles up the Hudson, the locality now being embraced in German-town, Columbia County. Eight hundred acres were also acquired on the opposite side of the river at the present location of Saugerties, in Ulster County. To these two points most of the immigrants were removed." But dissatisfaction with their treatment and difficulties concerning land titles impelled many of these Germans to move off, first into Schoharie County, and afterwards to Palatine Bridge, Montgomery County and German Flats, Herkimer County, N. Y., to both of which places they have affixed the names. Others went into Pennsylvania, which was for many years the favorite colony among German immigrants.—A. D. Mellick, Jr., *The Story of an Old Farm*, ch 4.

Also in C. B. Todd, *Robert Hunter and the Settlement of the Palatines (Memorial Hist. of the City of N. Y., v. 2 ch 4)*

PALE, The English.—"That territory within which the English retreated and fortified themselves when a reaction began to set in after their first success [under Henry II.] in Ireland," acquired the name of the Pale or the English Pale. But 'that term did not really come into use until about the beginning of the 16th century. In earlier times this territory was called the English Land. It is generally called Gallidacht, or the 'foreigner's territory,' in the Irish annals, where the term Galls comes to be applied to the descendants of the early adventurers, and that of Saxons to Englishmen newly arrived. The formation of the Pale is generally considered to date from the reign of Edward I. About the period of which we are now treating [reign of Henry IV.—beginning of 15th century] it began to be limited to the four counties of Louth, Meath, Kildare, and Dublin, which formed its utmost extent in the reign of Henry VIII. Beyond this the authority of the king of England was a nullity"—M. Haverty, *Hist. of Ireland*, pp 313-314, foot-note.—See IRELAND. A. D. 1189-1175, and 1515

PALE, The Jewish, in Russia. See JEWS. A. D. 1727-1880, and 19TH CENTURY

PALE FACES, The (Ku-Klux Klan). See UNITED STATES OF AM. A. D. 1868-1871.

PALENQUE, Ruins of. See MEXICO, ANCIENT, and AMERICAN ABORIGINES: MAYAS.

PALERMO: Origin. See PANORMUS; also SICILY EARLY INHABITANTS.

A. D. 1146.—Introduction of silk culture. See BYZANTINE EMPIRE: A. D. 1146.

A. D. 1282.—The Sicilian Vespers. See ITALY (SOUTHERN): A. D. 1282-1300.

A. D. 1848-1849.—Expulsion of the Neapolitan garrison. Surrender to King "Bomba." See ITALY: A. D. 1848-1849.

A. D. 1860.—Capture by Garibaldi and his volunteers.—Bombardment by the Neapolitans. See ITALY: A. D. 1859-1861.

PALESTINE: Early inhabitants. See AMALEKITES, AMMONITES; AMORITES, HITTITES, JEWS: EARLY HEBREW HISTORY, MOABITES, PHILISTINES, PHENICIANS.

Name.—After the suppression of the revolt of the Jews in A. D. 130, by Hadrian, the name of their province was changed from Judaea to Syria Palaestina, or Syria of the Philistines as it had been called by Herodotus six centuries before. Hence the modern name Palestine. See JEWS: A. D. 180-134.

History. See EGYPT about B. C. 1500-1400, JEWS, JERUSALEM SYRIA (CHRISTIANITY), MAHOMETAN CONQUEST AND EMPIRE, and CRUSADES.

PALESTRO, Battle of (1859). See ITALY A. D. 1856-1859.

PALFREYS, OR PALAFRENI. See DES TRIBLES.

PALI.—"The earlier form of the ancient spoken language [of the Aryan race in India], called Pali or Magadhi, was introduced into Ceylon by Buddhist missionaries from Magadha when Buddhism began to spread, and is now the sacred language of Ceylon and Burmah, in which all their Buddhist literature is written." The Pali language is thought to represent one of the stages in the development of the Prakrit, or common speech of the Hindus, as separated from the Sanskrit, or language of the learned. See SANSKRIT.—M. Williams, *Indian Wisdom*, introd., pp. 122-222, foot-note.

PALILIA, Festival of the.—"The festival named Palilia [at Rome] was celebrated on the Palatine every year on the 21st April, in honour of Pales, the tutelary divinity of the shepherds, who dwelt on the Palatine. This day was held sacred as an anniversary of the day on which Romulus commenced the building of the city."—H. M. Westropp, *Early and Imperial Rome*, p. 40.

PALLA, The. See STOLA.

PALLADIUM, The.—"The Palladium, kept in the temple of Vesta at Rome, was a small figure of Pallas, roughly carved out of wood, about three feet high. Ilos, King of Troy, grandfather of Priam, after building the city asked Zeus to give him a visible sign that he would take it under his special protection. During the night the Palladium fell down from heaven, and was found the next morning outside his tent. The king built a temple for it, and from that time the Trojans firmly believed that as long as they could keep this figure their town would be safe, but if at any time it should be lost or stolen, some dreadful calamity would overtake them. The story further relates that, at the siege of Troy, its whereabouts was betrayed to Diomed, and he and the wily Ulysses climbed the wall at night and carried it off. The Palladium, enraged at finding itself in the Grecian camp, sprang three times in the air, its eyes flashing wildly, while drops of sweat stood on its brow. The Greeks, however, would not give it up, and Troy, robbed of her guardian, was soon after conquered by the Greeks. But an oracle having warned Diomed not to keep it, he, on landing in Italy, gave it to one of Aeneas' companions, by whom it was brought into the neighbourhood of the future site of Rome. Another legend relates that Aeneas saved it after the destruction of Troy, and fled with it to Italy, where it was afterwards placed by his descendants in the

Temple of Vesta, in Rome. Here the inner and most sacred place in the Temple was reserved for it, and no man, not even the chief priest, was allowed to see it except when it was shown on the occasion of any high festival. The Vestals had strict orders to guard it carefully, and to save it in case of fire, as the welfare of Rome depended on its preservation."—F. Nösselt, *Mythology, Greek and Roman*, p. 3.

PALLESCHI, The. See FLORENCE. A. D. 1498-1500.

PALLIUM, The.—"The pallium, or mantle of the Greeks, from its being less cumbersome and trailing than the toga of the Romans, by degrees superseded the latter in the country and in the camp. When worn over armour, and fastened on the right shoulder with a clasp or button, this cloak assumed the name of paludamentum."—T. Hope, *Costume of the Ancients*, v. 1, p. 37.

PALM, The Execution of. See GERMANY. A. D. 1806 (JANUARY-AUGUST).

PALMERSTON MINISTRIES. See ENGLAND. A. D. 1855: 1858-1859.

PALMI. See FOOT, THE ROMAN.

PALMYRA, Earliest knowledge of.—"The outlying city of Palmyra—the name of which is first mentioned during the wars of M. Antony in Syria [B. C. 41]—was certainly at this period [of Augustus, B. C. 31—A. D. 14] independent and preserved a position of neutrality between the Romans and Parthians while it carried on trade with both. It does not appear however to have as yet risen to a place of great importance, as its name is not mentioned by Strabo. The period of its prosperity dates only from the time of Hadrian."—E. H. Bunbury, *Hist. of Ancient Geog.*, ch. 20, sect. 1 (i. 2).

Rise and fall.—"Amidst the barren deserts of Arabia a few cultivated spots rise like islands out of the sandy ocean. Even the name of Tadmor, or Palmyra, by its signification in the Syriac as well as in the Latin language, denoted the multitude of palm trees which afforded shade and verdure to that temperate region. The air was pure, and the soil, watered by some invaluable springs, was capable of producing fruits as well as corn. A place possessed of such singular advantages, and situated at a convenient distance between the gulf of Persia and the Mediterranean, was soon frequented by the caravans which conveyed to the nations of Europe a considerable part of the rich commodities of India. [It has been the opinion of some writers that Tadmor was founded by Solomon as a commercial station, but the opinion is little credited at present.] Palmyra insensibly increased into an opulent and independent city, and, connecting the Roman and the Parthian monarchies by the mutual benefits of commerce, was suffered to observe an humble neutrality, till at length, after the victories of Trajan, the little republic sunk into the bosom of Rome, and flourished more than one hundred and fifty years in the subordinate though honourable rank of a colony." On the occasion of the invasion of Syria by the Persian king, Shapur, when the Emperor Valerian was defeated and taken prisoner (A. D. 260-261), the only effectual resistance opposed to him was organized and led by a wealthy senator of Palmyra, Odenathus (some ancient writers call him a Sarsacen prince), who founded, by his exploits at that time, a substantial military power. Aided and

seconded by his famous wife, Zenobia, who is one of the great heroines of history, he extended his authority over the Roman East and defeated the Persian king in several campaigns. On his death, by assassination, in 267, Zenobia ascended the Palmyrenian throne and ruled with masculine firmness of character. Her dominions were extended from the Euphrates and the frontiers of Bithynia to Egypt, and are said, with some doubtfulness, to have included even that rich province, for a time. But the Romans, who had acquiesced in the rule of Odenathus, and recognized it, in the day of their weakness, now resented the presumption and the power of his widowed queen. Perhaps they had reason to fear her ambition and her success. Refusing to submit to the demands that were made upon her, she boldly challenged the attack of the warlike emperor, Aurelian, and suffered defeat in two great battles, fought A. D. 272 or 273, near Antioch and near Emesa. A vain attempt to hold Palmyra against the besieging force of the Roman, an unsuccessful flight and a capture by pursuing horsemen, ended the political career of the brilliant 'Queen of the East'. She saved her life somewhat ignobly by giving up her counselors to Aurelian's vengeance. The philosopher Longinus was one who perished. Zenobia was sent to Rome and figured among the captives in Aurelian's triumph. She was then given for her residence a splendid villa at Tibur (Tivoli) twenty miles from Rome, and lived quietly through the remainder of her days, connecting herself, by the marriage of her daughters, with the noble families of Rome. Palmyra, which had been spared on its surrender rashly rose in revolt quickly after Aurelian had left its gates. The enraged emperor returned and inflicted on the fated city a chastisement from which it never rose.—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 10-11.

PALMYRÈNÉ, The.—Palmyrène or the Syrian Desert—the tract lying between Coele Syria on the one hand and the valley of the middle Euphrates on the other, and abutting towards the south on the great Arabian Desert to which it is sometimes regarded as belonging.

PALO ALTO, Battle of. See MEXICO A. D. 1846-1847.

PALSGRAVE.—An Anglicized form of Pfalzgraf, PALATINE COUNT, which see.

PALUDAMENTUM, The.—"As soon as the [Roman] consul entered upon his military career, he assumed certain symbols of command. The cloak of scarlet or purple which the emperor threw over his corslet was named the paludamentum, and this, which became in later times the imperial robe, he never wore except on actual service.—C. Merivale, *Hist. of the Romans*, ch. 81.—See, also, PALLIUM.

PALUS MÆOTIS, OR MÆOTIS PALUS.—The ancient Greek name of the Sea of Azov.

PAMIR, The.—"The Pamir and Tibet, which converge north of India and east of the Oxus, form jointly the culminating land of the continent. Disposed at right angles, and parallel, the one to the equator, the other to the meridian, they constitute the so-called 'Roof,' or 'Crown of the World,' though this expression is more usually restricted to the Pamir alone. With its escarpments, rising above the Oxus and Tarim

plains west and east, the Pamir occupies, in the heart of the continent, an estimated area of 30,000 square miles. It completely separates the two halves of Asia, and forms an almost impassable barrier to migration and warlike incursions. Yet notwithstanding its mean elevation of 13,000 feet above arable land, it has been frequently crossed by small caravans of traders or travellers, and by light columns of troops. But of these travellers very few have left any record of their journey, and all took the lowest routes across the plateau"—E. Reclus, *The Earth and its Inhabitants: Asia*, v. 1, ch. 3, sect. 2.

PAMLICOS. See AMERICAN ABORIGINES. ALGONQUIAN FAMILY.

PAMPAS.—LLANOS.—"In the southern continent [of America], the regions which correspond with the prairies of the United States are the 'pampas' of the La Plata and the 'llanos' of Columbia [both 'pampa' and 'llano' having in Spanish the signification of 'a plain']. . . The llanos of Venezuela and New Granada have an area estimated at 154,000 square miles. . . The Argentine pampas have a much more considerable extent, probably exceeding 500,000 square miles"—E. Reclus, *The Earth* ch. 15.—For an account of the several Indian tribes of the Pampas see AMERICAN ABORIGINES. PAMPAS TRIBES.

PAMPELUNA: Siege by the French (1521). See NAVARRE A. D. 1442-1521.

PAMPTICOKES, The. See AMERICAN ABORIGINES. ALGONQUIAN FAMILY.

PAN-AMERICAN CONGRESS, The. See UNITED STATES OF AM. A. D. 1889-1890.

PAN-HANDLE, The. See VIRGINIA: A. D. 1779-1786.

PAN-IONIC AMPHICTYONY. See IONIC AMPHICTYONY.

PANAMA: A. D. 1501-1502.—Discovery by Bastidas.—Coasted by Columbus. See AMERICA A. D. 1493-1505, and 1500.

A. D. 1509.—Creation of the Province of Castilla del Oro.—Settlement on the Gulf of Uraba. See AMERICA A. D. 1509-1511.

A. D. 1513-1517.—Vasco Núñez de Balboa and the discovery of the Pacific.—The malignant rule of Pedrarias Davila. See AMERICA: A. D. 1513-1517.

A. D. 1519.—Name and Origin of the city.—Originally, Panama was the native name of an Indian fishing village, on the Pacific coast of the Isthmus, the word signifying "a place where many fish are taken." In 1519 the Spaniards founded there a city which they made their capital and chief mart on the Pacific coast.—H. H. Bancroft, *Hist. of the Pacific States*, v. 1, ch. 10-11 and 15.

A. D. 1671-1680.—Capture, destruction and recapture of the city of Panama by the Buccaneers. See AMERICA: A. D. 1639-1700.

A. D. 1688-1699.—The Scottish colony of Darien. See SCOTLAND: A. D. 1685-1699.

A. D. 1826.—The Congress of American States. See COLOMBIAN STATES: A. D. 1826.

A. D. 1846-1855.—American right of transit secured by Treaty.—Building of the Panama Railroad. See NICARAGUA: A. D. 1850.

A. D. 1855.—An independent state in the Colombian Confederation.—Opening of the Panama Railway. See COLOMBIAN STATES: A. D. 1880-1886.

PANAMA CANAL.—PANAMA SCANDAL.—"The commencement of an undertaking [projected by Count Ferdinand de Lesseps, the builder of the Suez Canal] for connecting the Atlantic and Pacific oceans, through the Isthmus of Panama, was a natural result of the success achieved by the Suez Canal. Various sites have been proposed from time to time for the construction of a canal across the Isthmus, the most northern being the Tehuantepec route, at a comparatively broad part of the Isthmus and the most southern the Atrato route, following for some distance the course of the Atrato River. The site eventually selected in 1879, for the construction of a canal was at the narrowest part of the Isthmus, and where the central ridge is the lowest, known as the Panama route, nearly following the course of the Panama Railway. It was the only scheme that did not necessarily involve a tunnel or locks. The length of the route between Colon on the Atlantic, and Panama on the Pacific, is 46 miles, not quite half the length of the Suez Canal, but a tide level canal involved a cutting across the Cordilleras, at the Culebra Pass, nearly 300 feet deep, mainly through rock. The section of the canal was designed on the lines of the Suez Canal, with a bottom width of 72 feet, and a depth of water of 27 feet, except in the central rock cutting, where the width was to be increased to 78½ feet on account of the nearly vertical sides, and the depth to 29½ feet. The work was commenced in 1882.

The difficulties and expenses, however, of the undertaking had been greatly under-estimated. The climate proved exceptionally unhealthy, especially when the soil began to be turned up by the excavations. The actual cost of the excavation was much greater than originally estimated, and the total amount of excavation required to form a level canal, which had originally been estimated at 100 million cubic yards, was subsequently computed, on more exact data, at 176½ million cubic yards. The preliminary works were also very extensive and costly, and difficulties were experienced, after a time, in raising the funds for carrying on the works, even when shares were offered at a very great discount. Eventually, in 1887, the capital at the disposal of the company had nearly come to an end, whilst only a little more than one fifth of the excavation had been completed.

At that period it was determined to expedite the work, and reduce the cost of completing the canal, by introducing locks, and thus diminish the remaining amount of excavation by 85 million cubic yards, though the estimated cost, even with this modification, had increased from £38,500,000 to £85,500,000. . . . The financial embarrassments, however, of the company have prevented the carrying out of this scheme for completing the canal; and the works are at present [1891] at a standstill, in a very unfinished state."—L. F. Vernon-Harcourt, *Achievements in Engineering*, ch. 14.—"It was on December 14, 1888, that the Panama Canal Company stopped payments. Under the auspices of the French Government, a parliamentary inquiry was started in the hope of finding some means of saving the enterprise. Facts soon came to light, which, in the opinion of many, justified a prosecution. The indignation of the shareholders against the Count de Lesseps, his son, and the other Directors, waxed loud. In addition to ruinous miscalculations,

these men were charged with corrupt expenditure with a view to influence public opinion. . . .

The gathering storm finally burst on November 21 [1892], when the interpellation in regard to the Canal question was brought forward in the Chamber. M. Delahaye threw out suggestions of corruption against a large number of persons, alleging that 8,000,000 francs had been used by the company to bribe 150 Senators and Deputies. Challenged to give their names, he persisted in merely replying that if the Chamber wanted details, they must vote an inquiry.

It was ultimately agreed, by 311 to 243, to appoint a special Committee of 33 Members to conduct an investigation. The judicial summonses against the accused Directors were issued the same day, charging them with 'the use of fraudulent devices for creating belief in the existence of a chimerical event, the spending of sums accruing from issues handed to them for a fixed purpose, and the swindling of all or part of the fortune of others.' The case being called in the Court of Appeals, November 25, when all of the defendants—M. Ferdinand de Lesseps, Charles, his son, M. Marius Fontanes, Baron Cottu, and M. Eiffel—were absent, it was adjourned to January 10, 1893.

On November 28, the Marquis de la Ferronaye, followed by M. Brisson, the Chairman of the Committee of Inquiry, called the attention of the Government to the rumors regarding the death of Baron Reinach, and pressed the demand of the Committee that the body be exhumed, and the theory of suicide be tested. But for his sudden death, the Baron would have been included in the prosecution. He was said to have received immense sums for purposes of corruption, and his mysterious and sudden death on the eve of the prosecution started the wildest rumors of suicide and even murder. Public opinion demanded that full light be thrown on the episode, but the Minister of Justice said, that, as no formal charges of crime had been laid, the Government had no power to exhume the body. M. Loubet would make no concession in the matter, and, when M. Brisson moved a resolution of regret that the Baron's papers had not been sealed at his death, petulantly insisted that the order of the day 'pure and simple' be passed. This the Chamber refused to do by a vote of 304 to 219. The resignation of the Cabinet immediately followed.

A few days' interregnum followed during which M. Brisson and M. Casimir-Périer successively tried in vain to form a Cabinet. M. Ribot, the Foreign Minister, finally consented to try the task, and, on December 5, the new Ministry was announced. . . . The policy of the Government regarding the scandal now changed. . . . In the course of the investigation by the Committee, the most startling evidence of corruption was revealed. It was discovered that the principal Paris papers had received large amounts for puffing the Canal scheme. M. Thierry, a banker, asserted that Baron Reinach had paid into his bank 8,890,000 francs in Panama funds, and had drawn it out in 26 checks to bearer. . . . On December 18, M. Rouvier, the Finance Minister, resigned, because his name had been connected with the scandal. . . . In the meantime, sufficient evidence had been gathered to cause the Government, on December 16, to arrest M. Charles de Lesseps, M. Fontane, and M. Sans-Leroy, Directors of the Canal Company, on the

charge, not, as before, of maladministration of the company's affairs, but of corrupting public functionaries. This was followed by the adoption of proceedings against five Senators and five Deputies.—*Quar. Reg. of Eur. Hist.*, March, 1893.—“The trial of the De Lesseps, father and son, MM. Fontane, Cottu, and Eiffel, began January 10, before the court of appeals. MM. Fontane and Eiffel confessed, the latter to the bribery of Hebrard, director of ‘Le Temps,’ a newspaper, with 1,750,000 francs. On February 14, sentence was pronounced against Ferdinand and Charles De Lesseps, each being condemned to spend five years in prison and to pay a fine of 3,000 francs; MM. Fontane and Cottu two years and 3,000 francs each; and M. Eiffel, two years and 20,000 francs. . . . On March 8, the trial of the younger De Lesseps, MM. Fontane, Bihaut, Blondin, and ex-Minister Proust, Senator Beral, and others, on charges of corruption, began before the assize court. . . . De Lesseps, . . . with MM. Bihaut and Blondin, was found guilty March 21, and sentenced to one year more of imprisonment. M. Blondin received a two-year sentence, but M. Bihaut was condemned to five years, a fine of 75,000 francs, and loss of civil rights. The others were acquitted.”—*Cyclopedic Review of Current Hist.*, v. 3, no. 1 (1893).—“On June 15 the Court of Cassation quashed the judgment in the first trial on the ground that the acts had been committed more than three years before the institution of proceedings, reversing the ruling of the trial court that a preliminary investigation begun in 1891 suspended the three years’ prescription. Fontane and Eiffel were set at liberty, but Charles de Lesseps had still to serve out the sentence for corruption.”—*Appleton's Annual Cyclopaedia*, 1893, p. 321.—The enemies of the Republic had wished to establish the venality of the popular representatives: “they succeeded only in showing the resistance that had been made to a temptation of which the public had not known before the strength and frequency. Instead of proving that many votes had been sold, they proved that many were found ready to buy them, which was very different.”—P. De Coubertin, *L'Evolution Française sous la Troisième République*, p. 266.

PANATHENÆA, The Festival of the. See **PARTHENON** AT ATHENS.

PANDECTS OF JUSTINIAN. See **CORPUS JURIS CIVILIS**.

PANDES. See **CASTE SYSTEM OF INDIA**.

PANDOURS. See **HUNGARY**. A. D. 1567-1604.

PANICS OF 1837, 1857, 1873, 1893. See **UNITED STATES OF AM.**: A. D. 1835-1837, 1873, 1890-1893; and **TARIFF LEGISLATION (UNITED STATES)**: A. D. 1846-1861.

PANIPAT, OR PANNIPUT, Battles of (1526, 1556, and 1761). See **INDIA**. A. D. 1399-1605; and 1747-1761.

PANIUM, Battle of (B. C. 198). See **SELEUCIDÆ**: B. C. 224-187.

PANJAB, The. See **PUNJAB**.

PANNONIA AND NORICUM.—“The wide extent of territory which is included between the Inn, the Danube, and the Save—Austria, Styria, Carinthia, Carniola, the Lower Hungary, and Sclavonia—was known to the ancients under the names of Noricum and Pannonia. In their original state of independence their fierce

inhabitants were intimately connected. Under the Roman government they were frequently united.”—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 1.—Pannonia embraced much the larger part of the territory described above, covering the center and heart of the modern Austro-Hungarian empire. It was separated from Noricum, lying west and northwest of it, by Mons Cetius. For the settlement of the Vandals in Pannonia, and its conquest by the Huns and Goths, see **VANDALS: ORIGIN, &c.**; **HUNS**: A. D. 433-453, and 453; and **GOTHS**: A. D. 473-474.

PANO, The. See **AMERICAN ABORIGINES: ANDERSIANS**.

PANORMUS.—The modern city of Palermo was of very ancient origin, founded by the Phœnicians and passing from them to the Carthaginians, who made it one of their principal naval stations in Sicily. Its Greek name, Panorma, signified a port always to be depended upon.

PANORMUS, Battles at (B. C. 254-251). See **PUNIC WAR, THE FIRST**.

PANTANO DE BARGAS, Battle of (1819). See **COLOMBIAN STATES**: A. D. 1810-1819.

PANTHEON AT ROME, The.—“At the same time with his Thermæ, Agrippa [son-in-law and friend of Augustus] built the famous dome, called by Pliny and Dion Cassius, and in the inscription of Severus on the architrave of the building itself, the Pantheon, and still retaining that name, though now consecrated as a Christian church under the name of S. Maria ad Martyres or della Rotonda. This consecration, together with the colossal thickness of the walls, has secured the building against the attacks of time, and the still more destructive attacks of the barons of the Middle Ages. . . . The Pantheon will always be reckoned among the masterpieces of architecture for solid durability combined with beauty of interior effect. The Romans prided themselves greatly upon it as one of the wonders of their great capital, and no other dome of antiquity could rival its colossal dimensions. . . . The inscription assigns its completion to the year A. D. 27, the third consulship of Agrippa. . . . The original name Pantheon, taken in connection with the numerous niches for statues of the gods in the interior, seems to contradict the idea that it was dedicated to any peculiar deity or class of deities. The seven principal niches may have been intended for the seven superior deities, and the eight ædicule for the next in dignity, while the twelve niches in the upper ring were occupied by the inferior inhabitants of Olympus. Dion hints at this explanation when he suggests that the name was taken from the resemblance of the dome to the vault of heaven.”—R. Burn, *Rome and the Campagna*, ch. 13, pt. 2.—“The world has nothing else like the Pantheon. . . . The rust and dinginess that have dimmed the precious marble on the walls; the pavement, with its great squares and rounds of porphyry and granite, cracked crosswise and in a hundred directions, showing how roughly the troublesome ages have trampled here; the gray dome above, with its opening to the sky, as if heaven were looking down into the interior of this place of worship, left unimpeded for prayers to ascend the more freely: all these things make an impression of solemnity, which Saint Peter's itself fails to produce. ‘I think,’ said the sculptor, ‘it

is to the aperture in the dome—that great Eye, gazing heavenward—that the Pantheon owes the peculiarity of its effect"—N. Hawthorne, *The Marble Faun*, ch. 50.

PANTIBIBLON. The exhumed Library of. See **LIBRARIES, ANCIENT. BABYLONIA AND ASSYRIA.**

PANTIKAPÆUM. See **BOSPHORUS, THE CITY AND KINGDOM.**

PAOLI, and the Corsican struggle. See **CORSICA: A. D. 1729-1789.**

PAOLI, Surprise of Wayne at. See **UNITED STATES OF AM.: A. D. 1777 (JANUARY—DECEMBER).**

PAPACY.

St. Peter and the Church at Rome.—"The generally received account among Roman Catholics, and one which can claim a long traditional acceptance, is that Peter came to Rome in the second year of Claudius (that is, A. D. 42), and that he held the see twenty-five years, a length of episcopate never reached again until by Pío Nono, who exceeded it . . . Now if it is possible to prove a negative at all, we may conclude, with at least high probability, that Peter was not at Rome during any of the time on which the writings of the canonical Scriptures throw much light, and almost certainly that during that time he was not its bishop. We have an Epistle of Paul to the Romans full of salutations to his friends there, but no mention of their bishop. Nor is anything said of work done by Peter in founding that Church. On the contrary, it is implied that no Apostle had as yet visited it, for such is the inference from the passage already cited, in which Paul expresses his wish to see the Roman Christians in order that he might impart some spiritual gift to the end that they might be established. We have letters of Paul from Rome in which no message is sent from Peter; and in the very last of these letters Paul complains of being left alone, and that only Luke was with him. Was Peter one of the deserters? The Scripture accounts of Peter place him in Judæa, in Antioch, possibly in Corinth, but finally in Babylon. . . . Plainly, if Peter was ever at Rome, it was after the date of Paul's second Epistle to Timothy. Some Protestant controversialists have asserted that Peter was never at Rome; but though the proofs that he was there are not so strong as I should like them to be if I had any doctrine depending on it, I think the historic probability is that he was, though, as I say, at a late period of the history, and not long before his death. . . . For myself, I am willing, in the absence of any opposing tradition, to accept the current account that Peter suffered martyrdom at Rome. We know with certainty from John xxi. that Peter suffered martyrdom somewhere. If Rome, which early laid claim to have witnessed that martyrdom, were not the scene of it, where then did it take place? Any city would be glad to claim such a connexion with the name of the Apostle, and none but Rome made the claim. . . . From the question, whether Peter ever visited Rome, we pass now to a very different question, whether he was its bishop. . . . We think it scandalous when we read of bishops a hundred years ago who never went near their sees. . . . But if we are to believe Roman theory, the bad example had been set by St. Peter, who was the first absentee bishop. If he became bishop of Rome in the second year of Claudius, he appears never afterwards to have gone near his see until close upon his death. Nay, he never even wrote a letter to

his Church while he was away; or if he did, they did not think it worth preserving. Baronius (in Ann. lviii § 51) owns the force of the Scripture reasons for believing that Peter was not in Rome during any time on which the New Testament throws light. His theory is that, when Claudius commanded all Jews to leave Rome, Peter was forced to go away. And as for his subsequent absences, they were forced on him by his duty as the chief of the Apostles, having care of all the Churches. . . . These, no doubt, are excellent reasons for Peter's not remaining at Rome, but why, then, did he undertake duties which he must have known he could not fulfil?"—G. Salmon *The Infallibility of the Church*, pp. 347-350.—The Roman Catholic belief as to St. Peter's episcopacy, and the primacy conferred by it on the Roman See, is stated by Dr. Dollinger as follows:—"The time of . . . [St. Peter's] arrival in Rome, and the consequent duration of his episcopacy in that city, have been the subjects of many various opinions amongst the learned of ancient and modern times, nor is it possible to reconcile the apparently conflicting statements of ancient writers, unless we suppose that the prince of the apostles resided at two distinct periods in the imperial capital. According to St. Jerome, Eusebius, and Orosius, his first arrival in Rome was in the second year of the reign of Claudius (A. D. 42), but he was obliged, by the decree of the emperor, banishing all Jews from the city, to return to Jerusalem. From Jerusalem he undertook a journey through Asia Minor, and founded, or at least, visited, the Churches of Pontus, Gallacia, Cappadocia, and Bythinia. To these Churches he afterwards addressed his epistle from Rome. His second journey to Rome was in the reign of Nero, and it is of this journey that Dionysius, of Corinth, and Lactantius, write. There, with the blessed Paul, he suffered, in the year 67, the death of a martyr. We may now ascertain that the period of twenty-five years assigned by Eusebius and St. Jerome, to the episcopacy of St. Peter in Rome, is not a fiction of their imaginations; for from the second year of Claudius, in which the apostle founded the Church of Rome, to the year of his death, there intervene exactly twenty-five years. That he remained during the whole of this period in Rome, no one has pretended. . . . Our Lord conferred upon his apostle, Peter, the supreme authority in the Church. After he had required and obtained from him a public profession of his faith, he declared him to be the rock, the foundation upon which he would build his Church; and, at the same time, promised that he would give to him the keys of the kingdom of heaven. . . . In the enumeration of the apostles, frequently repeated by the Evangelists, we find that Peter is always the first named:—he is sometimes named alone, when the others are

mentioned in general. After the ascension of our Lord, it is he who directs and governs. He leads the assembly in which a successor to the apostle who had prevaricated, is chosen after the descent of the Holy Ghost, he speaks first to the people, and announces to them Jesus Christ; he performs the first miracle, and, in the name of his brethren, addresses the synedrium; he punishes the crime of Ananias; he opens the gates of the Church to the Gentiles and presides at the first council at Jerusalem. The more the Church was extended, and the more its constitution was formed, the more necessary did the power with which Peter had been invested become — the more evident was the need of a head which united the members in one body of a point and centre of unity. Succession by ordination was the means by which from the beginning the power left by Christ in his Church was continued; thus the power of the apostles descended to the bishops, their successors and thus as Peter died bishop of the Church of Rome, where he sealed his doctrine with his blood, the primacy which he had received would be continued in him by whom he was there succeeded. It was not without a particular interposition of Providence that this pre-eminence was granted to the city of Rome, and that it became the depository of ecclesiastical supremacy. This city, which rose in the midway between the east and the west, by its position, by its proximity to the sea, by its dignity as capital of the Roman empire, being open on all sides to communication even with the most distant nations, was evidently more than any other adapted to become the centre of the universal Church. There are not wanting, in the first three centuries, testimonies and facts, some of which directly attest and others presuppose, the supremacy of the Roman Church and of its bishops. — J. J. I. Dollinger, *History of the Church period 1 ch. 1, sect 4 and ch. 3, sect 4 (p. 1)*

Supremacy of the Roman See: Grounds of the Claim. — The historical ground of the claim to supremacy over the Christian Church asserted on behalf of the Roman See is stated by Cardinal Gibbons as follows: "I shall endeavor to show, from incontestable historical evidence, that the Popes have always, from the days of the Apostles, continued to exercise supreme jurisdiction, not only in the Western Church till the Reformation, but also throughout the Eastern Church, till the great schism of the ninth century. 1. Take the question of appeals. An appeal is never made from a superior to an inferior court, nor even from one court to another of co-ordinate jurisdiction. We do not appeal from Washington to Richmond, but from Richmond to Washington. Now if we find the See of Rome, from the foundation of Christianity, entertaining and deciding cases of appeal from the Oriental churches, if we find that her decision was final and irrevocable, we must conclude that the supremacy of Rome over all the churches is an undeniable fact. Let me give you a few illustrations. To begin with Pope St. Clement, who was the third successor of St. Peter, and who is laudably mentioned by St. Paul in one of his Epistles. Some dissension and scandal having occurred in the church of Corinth, the matter is brought to the notice of Pope Clement. He at once exercises his supreme authority by writing letters of remonstrance and

admonition to the Corinthians. And so great was the reverence entertained for these Epistles, by the faithful of Corinth, that for a century later it was customary to have them publicly read in their churches. Why did the Corinthians appeal to Rome far away in the West and not to Ephesus so near home in the East where the Apostle St. John still lived? Evidently because the jurisdiction of Ephesus was local, while that of Rome was universal. About the year 190, the question regarding the proper day for celebrating Easter was agitated in the East, and referred to Pope St. Victor I. The Eastern Church generally celebrated Easter on the day on which the Jews kept the Passover, while in the West it was observed then, as it is now, on the first Sunday after the full moon of the vernal equinox. St. Victor directs the Eastern churches, for the sake of uniformity, to conform to the practice of the West, and his instructions are universally followed. Dionysius, Bishop of Rome, about the middle of the third century, having heard that the Patriarch of Alexandria erred on some points of faith, demands an explanation of the suspected Prelate, who, in obedience to his superior, promptly vindicates his own orthodoxy. St. Athanasius, the great Patriarch of Alexandria, appeals in the fourth century, to Pope Julius I, from an unjust decision rendered against him by the Oriental bishops, and the Pope reverses the sentence of the Eastern council. St. Basil, Archbishop of Caesarea in the same century, has recourse, in his afflictions, to the protection of Pope Damasus. St. John Chrysostom, Patriarch of Constantinople, appeals in the beginning of the fifth century to Pope Innocent I, for a redress of grievances inflicted on him by several Eastern Prelates and by the Empress Eudoxia of Constantinople. St. Cyril appeals to Pope Celestine against Nestorius; Nestorius also appeals to the same Pontiff who takes the side of Cyril. Theodoret, the illustrious historian and Bishop of Cyrrhus, is condemned by the pseudo council of Ephesus in 449, and appeals to Pope Leo. John Abbot of Constantinople appeals from the decision of the Patriarch of that city to Pope St. Gregory I, who reverses the sentence of the Patriarch. In 859, Photius addressed a letter to Pope Nicholas I asking the Pontiff to confirm his election to the Patriarchate of Constantinople. In consequence of the Pope's conscientious refusal, Photius broke off from the communion of the Catholic Church, and became the author of the Greek schism. Here are a few examples taken at random from Church History. We see Prelates most eminent for their sanctity and learning, occupying the highest position in the Eastern Church, and consequently far removed from the local influences of Rome, appealing in every period of the early church, from the decisions of their own Bishops and their Councils to the supreme arbitration of the Holy See. If this does not constitute superior jurisdiction, I have yet to learn what superior authority means. 2. Christians of every denomination admit the orthodoxy of the Fathers of the first five centuries of the Church. No one has ever called in question the faith of such men as Basil, Chrysostom, Cyprian, Augustine, Jerome, Ambrose, and Leo. Now the Fathers of the Church, with one voice, pay homage to the Bishops of Rome as their superiors. 3. Ecumenical

Councils afford another eloquent vindication of Papal supremacy. An Ecumenical or General Council is an assemblage of Prelates representing the whole Catholic Church. . . . Up to the present time, nineteen Ecumenical Councils have been convened, including the Council of the Vatican.

The first General Council was held in Nicæa, in 325; the second, in Constantinople, in 381; the third, in Ephesus, in 431; the fourth, in Chalcedon, in 451; the fifth, in Constantinople, in 553; the sixth, in the same city, in 680; the seventh, in Nicæa, in 787; and the eighth, in Constantinople, in 869. The Bishops of Rome convoked these assemblages, or at least consented to their convocation; they presided by their legates over all of them, except the first and second councils of Constantinople, and they confirmed all these eight by their authority. Before becoming a law, the acts of the Councils required the Pope's signature. 4. I shall refer to one more historical point in support of the Pope's jurisdiction over the whole Church. It is a most remarkable fact that every nation hitherto converted from Paganism to Christianity, since the days of the Apostles, has received the light of faith from missionaries who were either especially commissioned by the See of Rome, or sent by Bishops in open communion with that See. This historical fact admits of no exception. Let me particularize: Ireland's Apostle is St. Patrick. Who commissioned him? Pope St. Celestine, in the fifth century. St. Palladius is the Apostle of Scotland. Who sent him? The same Pontiff, Celestine. The Anglo-Saxons received the faith from St. Augustine, a Benedictine monk, as all historians Catholic and non-Catholic testify. Who empowered Augustine to preach? Pope Gregory I., at the end of the sixth century. St. Remigius established the faith in France, at the close of the fifth century. He was in active communion with the See of Peter. Flanders received the Gospel in the seventh century from St. Eligius, who acknowledged the supremacy of the reigning Pope. Germany and Bavaria venerate as their Apostle St. Boniface, who is popularly known in his native England by his baptismal name of Winfrid. He was commissioned by Pope Gregory II., in the beginning of the eighth century, and was consecrated Bishop by the same Pontiff. In the ninth century, two saintly brothers, Cyril and Methodius, evangelized Russia, Sclavonia, and Moravia, and other parts of Northern Europe. They recognized the supreme authority of Pope Nicholas I., and of his successors, Adrian II. and John VIII. In the eleventh century, Norway was converted by missionaries introduced from England by the Norwegian King St. Olave. The conversion of Sweden was consummated in the same century by the British Apostles Saints Ulfrid and Eskil. Both of these nations immediately after their conversion commenced to pay Rome-scot, or a small annual tribute to the Holy See,—a clear evidence that they were in communion with the Chair of Peter. All the other nations of Europe, having been converted before the Reformation, received likewise the light of faith from Roman Catholic missionaries, because Europe then recognized only one Christian Chief."—James, Cardinal Gibbons, *The Faith of our Fathers*, ch. 10.

ALSO IN: Francis P. Kenrick, Archbishop of Baltimore, *The Primacy of the Apostolic See vindicated*.

Supremacy of the Roman See: Grounds of the Denial.—"The first document by which the partisans of the Papal sovereignty justify themselves, is the letter written by St. Clement in the name of the Church at Rome to the Church at Corinth. They assert, that it was written by virtue of a superior authority attached to his title of Bishop of Rome. Now, it is unquestionable, 1st. That St. Clement was not Bishop of Rome when he wrote to the Corinthians. 2d. That in this matter he did not act of his own authority, but in the name of the Church at Rome, and from motives of charity. The letter signed by St. Clement was written A. D. 69, immediately after the persecution by Nero, which took place between the years 64 and 68, as all learned men agree. . . . It may be seen from the letter itself that it was written after a persecution; if it be pretended that this persecution was that of Domitian, then the letter must be dated in the last years of the first century, since it was chiefly in the years 95 and 96 that the persecution of Domitian took place. Now, it is easy to see from the letter itself, that it was written before that time, for it speaks of the Jewish sacrifices as still existing in the temple of Jerusalem. The temple was destroyed with the city of Jerusalem, by Titus A. D. 70. Hence, the letter must have been written before that year. Besides, the letter was written after some persecution, in which had suffered, at Rome, some very illustrious martyrs. There was nothing of the kind in the persecution of Domitian. The persecution of Nero lasted from the year 64 to the year 68. Hence it follows, that the letter to the Corinthians could only have been written in the year 69, that is to say, twenty-four years before Clement was Bishop of Rome. In presence of this simple calculation what becomes of the stress laid by the partisans of Papal sovereignty, upon the importance of this document as emanating from Pope St. Clement? Even if it could be shown that the letter of St. Clement was written during his episcopate, this would prove nothing, because this letter was not written by him by virtue of a superior and personal authority possessed by him, but from mere charity, and in the name of the Church at Rome. Let us hear Eusebius upon this subject: 'Of this Clement there is one epistle extant, acknowledged as genuine, . . . which he wrote in the name of the Church at Rome to that of Corinth, at the time when there was a dissension in the latter.' . . . He could not say more explicitly, that Clement did not in this matter act of his own authority, by virtue of any power he individually possessed. Nothing in the letter itself gives a suspicion of such authority. It thus commences: 'The Church of God which is at Rome, to the Church of God which is at Corinth.' . . . There is every reason to believe that St. Clement draughted this letter to the Corinthians. From the first centuries it has been considered as his work. It was not as Bishop of Rome, but as a disciple of the Apostles, that he wrote it. . . . In the second century the question concerning Easter was agitated with much warmth. Many Oriental Churches wished to follow the Judaical traditions, preserved by several Apostles in the celebration of that feast, and to hold it upon the fourteenth day of the March moon; other Eastern Churches, in agreement with the Western Churches according to an equally Apostolic tradition, cele-

brated the festival of Easter the Sunday following the fourteenth day of the March moon. The question in itself considered was of no great importance; and yet it was generally thought that all the Churches should celebrate at one and the same time the great Christian festival, and that some should not be rejoicing over the resurrection of the Saviour, while others were contemplating the mysteries of his death. How was the question settled? Did the Bishop of Rome interpose his authority and overrule the discussion, as would have been the case had he enjoyed a supreme authority? Let us take the evidence of History. The question having been agitated, 'there were synods and convocations of the Bishops on this question,' says Eusebius, 'and all unanimously drew up an ecclesiastical decree, which they communicated to all the Churches in all places. . . . There is an epistle extant even now of those who were assembled at the time, among whom presided Theophilus, Bishop of the Church in Cesarea and Narcissus, Bishop of Jerusalem. There is another epistle' (of the Roman Synod) 'extant on the same question bearing the name of Victor. An epistle also of the Bishops in Pontus, among whom Palmas, as the most ancient, presided, also of the Churches of Gaul over whom Irenæus presided. Moreover, one from those in Osrhoene, and the cities there. And a particular epistle from Bacchylus, Bishop of the Corinthians, and epistles of many others who, advancing one and the same doctrine, also passed the same vote. It is evident that Eusebius speaks of the letter of the Roman synod in the same terms as of the others. He does not attribute it to Bishop Victor, but to the assembly of the Roman Clergy, and lastly, he only mentions it in the second place after that of the Bishops of Palestine. Here is a point irrefragably established, it is that in the matter of Easter, the Church of Rome discussed and judged the question in the same capacity as the other churches, and that the Bishop of Rome only signed the letter in the name of the synod which represented that Church'—Abbé Guettée, *The Papacy*, pp. 53-58—"At the time of the Council of Nicaea it was clear that the metropolitans of Rome, Alexandria, and Antioch, held a superior rank among their brethren, and had a kind of ill-defined jurisdiction over the provinces of several metropolitans. The fathers of Nicaea recognized the fact that the privileges of these sees were regulated by customs already regarded as primitive, and these customs they confirmed. . . . The empire was afterwards divided for the purposes of civil government into four Prefectures. . . . The organization of the Church followed in its main lines that of the empire. It also had its dioceses and provinces, coinciding for the most part with the similarly named political divisions. Not only did the same circumstances which marked out a city for political prominence also indicate it as a fit centre of ecclesiastical rule, but it was a recognized principle with the Church that the ecclesiastical should follow the civil division. At the head of a diocese was a patriarch, at the head of a province was a metropolitan; the territory of a simple bishop was a parish. . . . The see of Constantinople . . . became the oriental counterpart of that of Rome. . . . But the patriarchal system of government, like every other, suffered from the shocks of time. The patriarch

of Antioch had, in the first instance, the most extensive territory, for he claimed authority not only over the civil diocese of the East, but over the Churches in Persia, Media, Parthia, and India, which lay beyond the limits of the empire. But this large organization was but loosely knit, and constantly tended to dissolution. . . . After the conquests of Caliph Omar the great see of Antioch sank into insignificance. The region subject to the Alexandrian patriarch was much smaller than that of Antioch, but it was better compacted. Here too however the Monophysite tumult so shook its organization that it was no longer able to resist the claims of the patriarch of Constantinople. It also fell under the dominion of the Saracens—a fate which had already befallen Jerusalem. In the whole East there remained only the patriarch of Constantinople in a condition to exercise actual authority. . . . According to Rufinus's version of the sixth canon of the Council of Nicaea, the Bishop of Rome had entrusted to him the care of the suburbicarian churches [probably including Lower Italy and most of Central Italy, with Sicily, Sardinia and Corsica]. But many causes tended to extend the authority of the Roman patriarch beyond these modest limits. The patriarch of Constantinople depended largely for his authority on the will of the emperor, and his spiritual realm was agitated by the constant intrigues of opposing parties. His brother of Rome enjoyed generally more freedom in matters spiritual, and the diocese over which he presided, keeping aloof for the most part from controversies on points of dogma, was therefore comparatively calm and united. Even the Orientals were impressed by the majesty of old Rome, and gave great honour to its bishop. In the West, the highest respect was paid to those sees which claimed an Apostle as founder, and among these the Church of St. Peter and St. Paul naturally took the highest place. It was, in fact, the one apostolic see of Western Europe, and as such received a unique regard. Doubtful questions about apostolic doctrine and custom were addressed certainly to other distinguished bishops, as Athanasius and Basil, but they came more readily and more constantly to Rome, as already the last appeal in many civil matters. We must not suppose however that the Churches of the East were ready to accept the sway of Rome, however they might respect the great city of the West. The authority of the Roman see increased from causes which are sufficiently obvious to historical enquirers. But the greatest of the Roman bishops were far too wise to tolerate the supposition that their power depended on earthly sanctions. They contended steadfastly that they were the heads of the Church on earth, because they were the successors of him to whom the Lord had given the keys of the kingdom of heaven, St. Peter. And they also contended that Rome was, in the most emphatic sense, the mother-church of the whole West. Innocent I. claims that no Church had ever been founded in Italy, Gaul, Spain, Africa, Sicily, or the Mediterranean islands, except by men who had received their commission from St. Peter or his successors. At the same time, they admitted that the privileges of the see were not wholly derived immediately from its founder, but were conferred by past generations out of respect for St. Peter's see. But the bishop who most clearly and emphati-

cally asserted the claims of the Roman see to pre-eminence over the whole Church on earth was no doubt Leo I., a great man who filled a most critical position with extraordinary firmness and ability. Almost every argument by which in later times the authority of the see of St. Peter was supported is to be found in the letters of Leo. . . . The Empire of the West never seriously interfered with the proceedings of the Roman bishop; and when it fell, the Church became the heir of the empire. In the general crash, the Latin Christians found themselves compelled to drop their smaller differences, and rally round the strongest representative of the old order. The Teutons, who shook to pieces the imperial system, brought into greater prominence the essential unity of all that was Catholic and Latin in the empire, and so strengthened the position of the see of Rome. It must not however be supposed that the views of the Roman bishops as to the authority of Rome were universally accepted even in the West. Many Churches had grown up independently of Rome and were abundantly conscious of the greatness of their own past. And in the African Church the reluctance to submit to Roman dictation which had showed itself in Cyprian's time was maintained for many generations. . . . In Gaul too there was a vigorous resistance to the jurisdiction of the see of St. Peter."—S. Cheetham, *Hist. of the Christian Church during the First Six Centuries*, pp. 181-195.—"A colossal city makes a colossal bishop, and this principle reached its maximum embodiment in Rome. The greatest City of the World made the greatest Bishop of the World. Even when the Empire was heathen the City lifted the Bishop so high that he drew to himself the unwelcome attention of the secular power, and in succession, in consequence, as in no other see, the early Bishops of Rome were martyrs. When the Empire became Christian, Rome's place was recognized as first, and the principle on which that primacy rested was clearly and accurately defined when the Second General Council, acting on this principle, assigned to the new seat of empire, Constantinople, the second place; it was the principle, namely, of honor, based upon material greatness. The principle of the primacy, as distinguished from the supremacy growing out of Petrine claims was the heart and soul of Gallicanism in contrast to Ultramontaniam, and was crushed out even in the Roman communion not twenty years ago."—Rt. Rev. G. F. Seymour, *The Church of Rome in her relation to Christian Unity* ("Hist. and Teachings of the Early Church," lect. 5).

Also in: H. Hallam, *The Middle Ages*, ch. 7, pt. 1.

Origin of the Papal title.—"Papa," that strange and universal mixture of familiar endearment and of reverential awe, extended in a general sense to all Greek Presbyters and all Latin Bishops, was the special address which, long before the names of patriarch or archbishop, was given to the head of the Alexandrian church. . . . He was the Pope. The Pope of Rome was a phrase which had not yet [at the time of the meeting of the Council of Nicea, A. D. 325] emerged in history. But Pope of Alexandria was a well-known dignity. . . . This peculiar Alexandrian application of a name, in itself expressing simple affection, is thus explained:—Down to Heraclius (A. D. 610), the Bishop of Alexandria, being the

sole Egyptian Bishop, was called 'Abba' (father), and his clergy 'elders.' From his time more bishops were created, who then received the name of 'Abba,' and consequently the name of 'Papa' ('ab-aba,' pater patrum—grandfather) was appropriated to the primate. The Roman account (inconsistent with facts) is that the name was first given to Cyril, as representing the Bishop of Rome in the Council of Ephesus (Suicer, in voce). The name was fixed to the Bishop of Rome in the 7th century."—A. P. Stanley, *Lects. on the Hist. of the Eastern Church*, lect. 3.

Also in J. Bingham, *Antiq. of the Christ. Church*, bk. 2, ch. 2, sect. 7.—J. Alzog, *Manual of Universal Ch. Hist.*, sect. 130.—See CHRISTIANITY A. D. 312-337.

A. D. 42-461.—The early Bishops of Rome, to Leo the Great.—The following is the succession of the popes, according to Roman Catholic authorities, during the first four hundred and twenty years. "Peter, to the year of Christ 67; Linus, Anencletus, Clement, (to 77) Evaristus, Alexander, Xystus, Telesphorus, Hyginus, to 142; Pius, to 157; Anicetus, to 168; Soter, to 177; Eleutherius, to 193; Victor, to 202; Zephyrinus, to 219; Callistus, to 223; Urban, to 230; Pontianus, to 235; Anterus, to 236; Fabian, to 250; Cornelius, from 251 to 252; Lucius, to 253; Stephan, to 257; Xystus II, to 258; Dionysius, from 259 to 269; Felix, to 274; Eutychianus, to 283; Caius, to 296; Marcellinus, to 304; Marcellus, after a vacancy of four years, from 308 to 310; Eusebius, from the 20th of May to the 26th of September, 310; Melchisedes, from 311 to 314; Silvester, from 314 to 335. Mark was chosen on the 18th of January 336, and died on the 7th of October of the same year. Julius I, from 337 to 352, the steadfast defender of St. Athanasius. The less steadfast Liberius, from 352 to 366, purchased, in 358, his return from exile by an ill placed condescension to the demands of the Arians. He, however, soon redeemed the honour which he had forfeited by this step, by his condemnation of the council of Rimini, for which act he was again driven from his Church. During his banishment, the Roman clergy were compelled to elect the deacon Felix in his place, or probably only as administrator of the Roman Church. When Liberius returned to Rome, Felix fled from the city, and died in the country, in 365. Damasus, from 366 to 384, by birth a Spaniard, had, at the very commencement of his pontificate, to assert his rights against a rival named Ursinus, who obtained consecration from some bishops a few days after the election of Damasus. The faction of Ursinus was the cause of much bloodshed. . . . Siricius, from 385 to 399, was, although Ursinus again endeavoured to intrude himself, unanimously chosen by the clergy and people. . . . Anastasius, from 399 to 403; a pontiff, highly extolled by his successor, and by St. Jerome, of whom the latter says, that he was taken early from this earth, because Rome was not longer worthy of him, and that he might not survive the desolation of the city by Alaric. He was succeeded by Innocent I, from 402 to 417. . . . During the possession of Rome by Alaric [see Rome: A. D. 408-410], Innocent went to Ravenna, to supplicate the emperor, in the name of the Romans, to conclude a peace with the Goths. The pontificate of his successor, the Greek Zosimus, was cut off

twenty one months. The election of Boniface, from 418 to 422, was disturbed by the violence of the archdeacon Eulalius, who had attached a small party to his interests. . . . He was followed by Celestine I, from 422 to 432, the combatant of Nestorianism and of Semipelagianism. To Sixtus III, from 432 to 440, the metropolitans, Helladius of Tarsus, and Euthenius of Tyana, appealed, when they were threatened with deposition at the peace between St Cyril and John of Antioch. Leo the Great, from 440 to 461, is the first pope of whom we possess a collection of writings: they consist of 96 discourses on festivals, and 141 epistles. By his high and well-merited authority, he saved Rome, in 452, from the devastation of the Huns, and induced Attila, named 'the scourge of God,' to desist from his invasion of Italy [see HUNS: A. D. 452]. Again, when, in 457 [455], the Vandal king Geiserich entered Rome [see ROME: A. D. 455], the Romans were indebted to the eloquent persuasions of their holy bishop for the preservation, at least, of their lives."—J. J. I. Dollinger, *Hist. of the Church*, v. 2, pp. 213-215 — "For many centuries the bishops of Rome had been comparatively obscure persons. indeed, Leo was the first really great man who occupied the see, but he occupied it under circumstances which tended without exception to put power in his hand. . . . Circumstances were thrusting greatness upon the see of St. Peter: the glory of the Empire was passing into her hands, the distracted Churches of Spain and Africa, harassed and torn in pieces by barbarian hordes and wearied with heresies, were in no position to assert independence in any matter, and were only too glad to look to any centre whence a measure of organization and of strength seemed to radiate, and the popes had not been slow in rising to welcome and promote the greatness with which the current and tendency of the age was investing them. Their rule seems to have been, more than anything else, to make the largest claim, and enforce as much of it as they could, but the theory of papal power was still indeterminate, vague, unfixed. She was Patriarch of the West — what rights did that give her? . . . Was her claim . . . a claim of jurisdiction merely, or did she hold herself forth as a doctrinal authority in a sense in which other bishops were not? In this respect, again, the claim into which Leo entered was indefinite and unformulated. . . . The Imperial instincts of old Rome are dominant in him, all that sense of discipline, order, government—all the hatred of uniformity, individuality, eccentricity. These are the elements which make up Leo's mind. He is above all things a governor and an administrator. He has got a law of ecclesiastical discipline, a supreme canon of dogmatic truth, and these are his instruments to subdue the troubled world. . . . The rule which governed Leo's conduct as pope was a very simple one, it was to take every opportunity which offered itself for asserting and enforcing the authority of his see: he was not troubled with historical or scriptural doubts or scruples which might cast a shadow of indecision, 'the pale east of thought,' on his resolutions and actions. To him the papal authority had come down as the great inheritance of his position; it was identified in his mind with the order, the authority, the discipline, the orthodoxy which he loved so dearly; it suited exactly his Imperial

ambition, in a word, his 'Roman' disposition and character, and he took it as his single great weapon against heresy and social confusion"—C. Gore, *Leo the Great*, ch. 6 and 7.

A. D. 461-604.—The succession of Popes from Leo the Great to Gregory the Great.—The successor of Leo the Great, "the Sardinian Hilarius, from 461 to 468, had been one of his legates at the council of Ephesus in 449. . . . The zeal of Simplicius, from 468 to 483, was called into action chiefly by the confusion occasioned in the east by the Monophysites. The same may be said of Felix II (or III) from 483 to 492, in whose election the prefect Basiliscus concurred, as plenipotentiary of king Odoacer. Gelasius I, from 492 to 496, and Anastasius II, laboured, but in vain, in endeavouring to heal the schism, formed by Acacius, at Constantinople. This schism occasioned a division in Rome at the election of a new pontiff. The senator Festus had promised the emperor that he would enforce the reception of the Henoticon at Rome; and by means of corruption established against the deacon Symmachus, who had in his favour the majority of voices, a powerful party, which chose Laurence as antipope. Again was a double election the cause of bloody strife in the streets of Rome, until the Arian king, Theodoric, at Ravenna, declared for Symmachus, who gave to his rival the bishopric of Luceria. . . . More tranquil was the pontificate of the succeeding pope, Hormisdas, from 514 to 523, and made illustrious by the restoration of peace, in 519, in the eastern Church—John I died at Ravenna, in 519, in prison, into which he was cast by the suspicious Theodoric, after his return from Constantinople.—Felix III (or IV) from 526 to 530, was chosen by the Romans, at the command of the king. At short intervals, followed Boniface II, from 530 to 532, and John II, from 533 to 535—Agapite I went, at the desire of the Gothic king, Theodatus, to obtain peace from the emperor, to Constantinople, where he died in 536.—Sylvester died, in 540, during his second exile, on the island of Palmaria. . . . Vigilius, who was ordained in 537, and who became lawful pope in 540, was compelled to remain in the east, from 546 to 554, sometimes a prisoner in Constantinople, and sometimes in exile. He died at Syracuse, on his return to Rome, in 555. Pelagius I, from 555 to 560, found difficulty in obtaining an acknowledgement of his election, as, by his condemnation of the three articles, he was considered in the west as a traitor to the council of Chalcedon, and because there existed a suspicion that he was accessory to the death of Vigilius.—John III, from 560 to 573, beheld the commencement of the Lombard dominion in Italy.—Benedict I, from 574 to 578, and Pelagius II, from 578 to 590, ruled the Church during the melancholy times of the Lombard devastations. One of the most splendid appearances in the series of the Roman pontiffs was that of Gregory the Great, from 590 to 604."—J. J. I. Dollinger, *Hist. of the Church*, v. 2, pp. 213-217. —"Pope Pelagius died on the 8th of February, 590. The people of Rome . . . were at this time in the utmost straits. Italy lay prostrate and miserable under the Lombard invasion; the invaders now threatened Rome itself, and its inhabitants trembled; famine and pestilence within the city produced a climax of distress; an overflow of the Tiber at the time aggravated the

general alarm and misery; Gregory himself, in one of his letters, compares Rome at this time to an old and shattered ship, letting in the waves on all sides, tossed by a daily storm, its planks rotten and sounding of wreck. In this state of things all men's thoughts at once turned to Gregory. The pope was at this period the virtual ruler of Rome, and the greatest power in Italy; and they must have Gregory as their pope, for, if any one could save them, it was he. His abilities in public affairs had been proved; all Rome knew his character and attainments, he had now the further reputation of eminent saintliness. He was evidently the one man for the post; and accordingly he was unanimously elected by clergy, senate, and people. But he shrank from the proffered dignity. There was one way by which he might possibly escape it. No election of a pope could at this time take effect without the emperor's confirmation, and an embassy had to be sent to Constantinople to obtain it. Gregory therefore sent at the same time a letter to the emperor (Mauricius, who had succeeded Tiberius in 582), imploring him to withhold his confirmation; but it was intercepted by the prefect of the city, and another from the clergy, senate, and people sent in its place, entreating approval of their choice. At length the imperial confirmation of his election arrived. He still refused; fled from the city in disguise, eluding the guards set to watch the gates, and hid himself in a forest cave. Pursued and discovered by means, it is said, of a supernatural light, he was brought back in triumph, conducted to the church of St. Peter, and at once ordained on the 3rd of September, 590. . . . Having been once placed in the high position he so little coveted, he rose to it at once, and fulfilled its multifarious duties with remarkable zeal and ability. His comprehensive policy, and his grasp of great issues, are not more remarkable than the minuteness of the details, in secular as well as religious matters, to which he was able to give his personal care. And this is the more striking in combination with the fact that, as many parts of his writings show, he remained all the time a monk at heart, thoroughly imbued with both the ascetic principles and the narrow credulity of contemporary monasticism. His private life, too, was still in a measure monastic: the monastic simplicity of his episcopal attire is noticed by his biographer; he lived with his clergy under strict rule, and in 595 issued a synodal decree substituting clergy for the boys and secular persons who had formerly waited on the pope in his chamber."—J. Barmby, *Gregory the Great*, ch. 2.—"Of the immense energy shown by St. Gregory in the exercise of his Principate, of the immense influence wielded by him both in the East and in the West, of the acknowledgment of his Principate by the answers which emperor and patriarch made to his demands and rebukes, we possess an imperishable record in the fourteen books of his letters which have been preserved to us. They are somewhat more than 850 in number. They range over every subject, and are addressed to every sort of person. If he rebukes the ambition of a patriarch, and complains of an emperor's unjust law, he cares also that the tenants on the vast estates of the Church which his officers superintend at a distance should not be in any way harshly treated. . . . The range of his letters is so great, their detail so minute, that they

illuminate his time and enable us to form a mental picture, and follow faithfully that pontificate of fourteen years, incessantly interrupted by cares and anxieties for the preservation of his city, yet watching the beginnings and strengthening the polity of the western nations, and counterworking the advances of the eastern despotism. The divine order of greatness is, we know, to do and to teach. Few, indeed, have carried it out on so great a scale as St. Gregory. The mass of his writing preserved to us exceeds the mass preserved to us from all his predecessors together, even including St. Leo, who with him shares the name of Great, and whose sphere of action the mind compares with his. If he became to all succeeding times an image of the great sacerdotal life in his own person, so all ages studied in his words the pastoral care, joining him with St. Gregory of Nazianzum and St. Chrysostom. The man who closed his life at sixty-four, worn out, not with age, but with labour and bodily pains, stands, beside the learning of St. Jerome, the perfect episcopal life and statesmanship of St. Ambrose, the overpowering genius of St. Augustine, as the fourth doctor of the western Church, while he surpasses them all in that his doctorship was seated on St. Peter's throne. If he closes the line of Fathers, he begins the period when the Church, failing to preserve a rotten empire in political existence, creates new nations; nay, his own hand has laid for them their foundation stones"—T. W. Allies, *The Holy See and the Wandering of the Nations, from St. Leo I to St. Gregory I.*, pp. 309-335.—See, also, *ROME* A. D. 590-640.

A. D. 604-731.—The succession of Popes.—Sabinian, A. D. 604-606; Boniface III., 607; Boniface IV., 608-615; Deusdedit, 615-618; Boniface V., 619-625; Honorius I., 625-638; Severinus, 640; John IV., 640-642; Theodore I., 642-649; Martin I., 649-655; Eugenius I., 655-657; Vitalian, 657-672; Adeodatus II., 672-676; Donus I., 676-678; Agatho, 678-682; Leo II., 682-683; Benedict II., 684-685; John V., 685-686; Conon, 686-687; Sergius I., 687-701; John VI., 701-705; John VII., 705-707; Sisinnius, 708; Constantine, 708-715; Gregory II., 715-731.

A. D. 728-774.—Rise of the Papal Sovereignty at Rome.—The extinguishment of the authority of the Eastern emperors at Rome and in Italy began with the revolt provoked by the attempts of the iconoclastic Leo, the Isaurian, to abolish image-worship in the Christian churches (see ICONOCLASTIC CONTROVERSY). The Pope, Gregory II., remonstrated vehemently, but in vain. At his signal all central Italy rose in revolt. "The exarch was compelled to shut himself up in Ravenna; for the cities of Italy, instead of obeying the imperial officers, elected magistrates of their own, on whom they conferred, in some cases, the title of duke. Assemblies were held, and the project of electing an emperor of the West was adopted." But another danger showed itself at this juncture which alarmed Rome and Italy more than the iconoclastic persecutions of the Byzantine emperor. The king of the Lombards took advantage of the insurrection to extend his own domain. He invaded the exarchate and got actual possession of Ravenna; whereat Pope Gregory turned his influence to the Byzantine side, with such effect that the Lombards were beaten back and Ravenna recovered. In 731 Gregory II. died and was suc-

ceeded by Pope Gregory III. "The election of Gregory III. to the papal chair was confirmed by the Emperor Leo in the usual form, nor was that pope consecrated until the mandate from Constantinople reached Rome. This was the last time the emperors of the East were solicited to confirm the election of a pope." Leo continued to press his severe measures against image-worship, and the pope boldly convened at Rome a synod of ninety-three bishops which excommunicated the whole body of the Iconoclasts, emperor and all. The latter now dispatched a strong expedition to Italy to suppress the threatening papal power; but it came to naught, and the Byzantine authority was practically at an end, already, within the range of papal leadership. "From this time, A. D. 733, the city of Rome enjoyed political independence under the guidance and protection of the popes, but the officers of the Byzantine emperors were allowed to reside in the city, justice was publicly administered by Byzantine judges, and the supremacy of the Eastern Empire was still recognised. So completely, however, had Gregory III. thrown off his allegiance, that he entered into negotiations with Charles Martel, in order to induce that powerful prince to take an active part in the affairs of Italy. The pope was now a much more powerful personage than the Exarch of Ravenna, for the cities of central Italy, which had assumed the control of their local government, intrusted the conduct of their external political relations to the care of Gregory, who thus held the balance of power between the Eastern emperor and the Lombard king. In the year 742, while Constantine V., the son of Leo, was engaged with a civil war, the Lombards were on the eve of conquering Ravenna, but Pope Zacharias threw the whole of the Latin influence into the Byzantine scale, and enabled the exarch to maintain his position until the year 751, when Astolph, king of the Lombards, captured Ravenna. The exarch retired to Naples, and the authority of the Byzantine emperors in central Italy ended."—G. Finlay, *Hist. of the Byzantine Empire*, bk. 1, ch. 1, sect. 2.—The Lombards, having obtained Ravenna and overturned the throne of the Byzantine exarchs, were now bent on extending their sovereignty over Rome. But the popes found an ally beyond the Alps whose interests coincided with their own. Pepin, the first Carolingian king of the Franks, went twice to their rescue and broke the Lombard power; his son Charlemagne finished the work [see LOMBARDS: A. D. 754-774], and by the acts of both these kings the bishops of Rome were established in a temporal no less than a spiritual principality.—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 49.

ALSO IN P. Godwin, *Hist. of France: Ancient Gaul*, bk. 4, ch. 15.—See, also, FRANKS. A. D. 768-814.

A. D. 731-816.—The succession of Popes.—Gregory III., A. D. 731-741; Zacharias, 741-752; Stephen I. (or II.), 752; Stephen II. (or III.), 752-757; Paul I., 757-767; Stephen III. (or IV.), 768-773; Hadrian I., 772-795; Leo III., 795-816.

A. D. 755-774.—Origin of the Papal States.—The Donations of Pepin and Charlemagne.—As the result of Pepin's second expedition to Italy (A. D. 755), "the Lombard king sued for quarter, promised to fulfil the terms of the treaty

made in the preceding year, and to give up all the places mentioned in it. Pepin made them all over to the Holy See, by a solemn deed, which was placed in the archives of the Roman Church. . . . Pepin took such steps as should insure the execution of the Lombard's oath. Ravenna, Rimini, Resaro, Fano, Cesena, Sinigaglia, Jesi, Forlimpopoli, Forlì, Castrocaro, Montefeltro, Acerragio, Montelucari, supposed to be the present Nocera, Serravalle, San Marignano, Bobbio, Urbino, Cagli, Luccoli, Eugubio, Comacchio and Narni were evacuated by the Lombard troops; and the keys of the 22 cities were laid, with King Pepin's deed of gift, upon the Confession of St. Peter. The independence of the Holy See was established."—J. E. Darras, *Gen. Hist. of the Catholic Church*, period 3, ch. 10.—"An embassy from the Byzantine emperor asserted, during the negotiation of the treaty, the claims of that sovereign to a restoration of the exarchate, but their petitions and demands failed of effect on 'the steadfast heart of Pippin' [or Pepin], who declared that he had fought alone in behalf of St. Peter, on whose Church he would bestow all the fruits of victory. Fulrad, his abbot, was commissioned to receive the keys of the twenty-two towns his arms had won, and to deposit them as a donation on the grave of the apostle at Rome. Thus the Pope was made the temporal head of that large district . . . which, with some few changes, has been held by his successors."—P. Godwin, *Hist. of France: Ancient Gaul*, bk. 4, ch. 15.—"When on Pepin's death the restless Lombards again took up arms and menaced the possessions of the Church, Pepin's son Charles or Charlemagne swept down like a whirlwind from the Alps at the call of Pope Hadrian [774], seized king Desiderius in his capital, assumed himself the Lombard crown, and made northern Italy thenceforward an integral part of the Frankish empire. Whether out of policy or from that sentiment of reverence to which his ambitious mind did not refuse to bow, he was moderate in claims of jurisdiction, he yielded to the pontiff the place of honour in processions, and renewed, although in the guise of a lord and conqueror, the gift of the Exarchate and Pentapolis, which Pepin had made to the Roman Church twenty years before."—J. Bryce, *The Holy Roman Empire*, ch. 4.—"It is reported, also, . . . that, jealous of the honor of endowing the Holy See in his own name, he [Charlemagne] amplified the gifts of Pippin by annexing to them the island of Corsica, with the provinces of Parma, Mantua, Venice, and Istria, and the duchies of Spoleto and Beneventum. . . . This rests wholly upon the assertion of Anastasius; but Karl could not give away what he did not possess, and we know that Corsica, Venice and Beneventum were not held by the Franks till several years later. . . . Of the nature and extent of these gifts nothing is determined, that they did not carry the right of eminent domain is clear from the subsequent exercise of acts of sovereignty within them by the Frankish monarchs; and the probability is, according to the habits of the times, that the properties were granted only under some form of feudal vassalage."—P. Godwin, *Hist. of France: Ancient Gaul*, bk. 4, ch. 16.—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 49.—"Indefinite in their terms, these grants were never meant by the donors to convey full dominion

over the districts—that belonged to the head of the Empire—but only as in the case of other church estates, a perpetual usufruct or 'dominium utile.' They were, in fact, mere endowments. Nor had the gifts been ever actually reduced into possession."—J. Bryce, *The Holy Roman Empire*, ch. 10.

A. D. 774 (?)—Forgery of the "Donation of Constantine."—"Before the end of the 8th century some apostolical scribe, perhaps the notorious Isidore, composed the decretals and the donation of Constantine, the two magic pillars of the spiritual and temporal monarchy of the popes [see below: A. D. 829-847]. This memorable donation was introduced to the world by an epistle of Adrian I., who exhorts Charlemagne to imitate the liberality and revive the name of the great Constantine. According to the legend, the first of the Christian emperors was healed of the leprosy, and purified in the waters of baptism, by St. Sylvester, the Roman bishop; and never was physician more gloriously recompensed. His royal proselyte withdrew from the seat and patrimony of St. Peter, declared his resolution of founding a new capital in the East, and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West. This fiction was productive of the most beneficial effects. The Greek princes were convicted of the guilt of usurpation; and the revolt of Gregory was the claim of his lawful inheritance. The popes were delivered from their debt of gratitude, and the nominal gifts of the Carolingians were no more than the just and irrevocable restitution of a scanty portion of the ecclesiastical State"—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 49.—"But this is not all, although this is what historians, in admiration of its splendid audacity, have chiefly dwelt upon. The edict proceeds to grant to the Roman pontiff and his clergy a series of dignities and privileges, all of them enjoyed by the emperor and his senate, all of them shewing the same desire to make the pontifical a copy of the imperial office. The Pope is to inhabit the Lateran palace, to wear the diadem, the collar, the purple cloak, to carry the sceptre, and to be attended by a body of chamberlains. The practice of kissing the Pope's foot was adopted in imitation of the old imperial court. It was afterwards revived by the German Emperors."—J. Bryce, *The Holy Roman Empire*, ch. 7, and foot-note.

ALSO IN: M. Gosselin, *The Power of the Pope in the Middle Ages*, v. 1, p. 317.—E. F. Henderson, *Select Historical Docs of the Middle Ages*, bk. 3, no. 3.

A. D. 800.—The giving of the Roman imperial crown to Charlemagne. See GERMANY. A. D. 687-800; and 800.

A. D. 816-1073.—The succession of Popes.—Stephen IV. (or V.), A. D. 816-817; Paschal I., 817-824; Eugene II., 824-827; Valentine, 827; Gregory IV., 827-844; Sergius II., 844-847; Leo IV., 847-855; Benedict III., 855-858; Nicholas I., 858-867; Hadrian II., 867-872; John VIII., 872-882; Marinus, 882-884; Hadrian III., 884-885; Stephen V. (or VI.), 885-891; Formosus, 891-896; Boniface VI., 896; Stephen VI. (or VII.), 896-897; Romanus, 897-898; Theodore II., 898; John IX., 898-900; Benedict IV., 900-903; Leo V., 903; Sergius III., 904-911; Anastasius III., 911-913; Landò, 913-914; John X., 914-928;

Leo VI., 928-929; Stephen VII. (or VIII.), 929-931; John XI., 931-936; Leo VII., 936-939; Stephen VIII. (or IX.), 939-942; Marinus II., 942-946; Agapetus II., 946-956; John XII., 956-964; Leo VIII., antipope, 963-965; Benedict V., 964-965; John XIII., 965-972; Benedict VI., 972-974; Donus II., 974-975; Benedict VII., 975-984; John XIV., 984-988; John XV., 988-996; Gregory V., 996-999; John XVI., antipope, 997-998; Sylvester II., 999-1003; John XVII., 1003; John XVIII., 1003-1009; Sergius IV., 1009-1012; Benedict VIII., 1012-1024; John XIX., 1024-1033; Benedict IX., 1033-1044; Sylvester III., antipope, 1044; Gregory VI., 1044-1046; Clement II., 1046-1047; Benedict IX., 1047-1048; Damasus II., 1048; Leo IX., 1049-1054; Victor II., 1055-1057; Stephen IX. (or X.), 1057-1058; Benedict X., antipope, 1058-1059; Nicholas II., 1058-1061; Alexander II., 1061-1073.

A. D. 829-847.—The False Decretals.—

"There existed in each of the national churches, a collection of ecclesiastical laws, or canons, which were made use of as circumstances required. One of these collections was in use in Spain as early as the sixth century, and was subsequently attributed to Isidore, Bishop of Seville. Towards the middle of the ninth century, a new recension of these canons appeared in France, based upon the so called Isidorian collection, but into which many spurious fragments, borrowed from private collections and bearing upon their face incontestable evidence of the ignorance of their authors, had been introduced. This recension contained also a number of forged documents. There were, altogether, above a hundred spurious decrees of popes, from Clement to Damasus (A. D. 384), not to mention some of other popes, and many false canons of councils. It also contained the forged Deed of Donation ascribed to Constantine [see above: A. D. 774?]. However, these decretals, which, as they stand, are now proved, both by intrinsic and extrinsic arguments, to be impudent forgeries, are nevertheless, in matter of fact, the real utterances of popes, though not of those to whom they are ascribed, and hence the forgery is, on the whole, one of chronological location, and does not affect their essential character"—J. Alzog, *Manual of Universal Church History*, v. 2, p. 195.—"Various opinions exist as to the time at which this collection was made, and the precise date of its publication. Mabillon supposes the compilation to have been made about A. D. 785; and in this opinion he is followed by others. But the collection did not appear until after the death of Charlemagne. Some think that these Decretals cannot be of an earlier date than 829, and Blondel supposed that he discovered in them traces of the acts of a council at Paris held in that year. All that can be determined is that most probably the Decretals were first published in France, perhaps at Mayence, about the middle of the ninth century; but it is impossible to discover their real author. The spuriousness of these Decretals was first exposed by the Magdeburg Centuriators, with a degree of historical and critical acumen beyond the age in which they lived. The Jesuit Turrianus endeavoured, but in vain, to defend the spurious documents against this attack. . . . Of these Epistles none (except two, which appear on other grounds to be spurious) were ever heard of before the ninth century. They contain a vast number of anachronisms

and historical inaccuracies. Passages are quoted from more recent writings, including the *Vulgate*, according to the version of Jerome; and, although the several Epistles profess to have been written by different pontiffs, the style is manifestly uniform, and often very barbarous, such as could not have proceeded from Roman writers of the first century. . . . The success of this forgery would appear incredible, did we not take into account the weak and confused government of the successors of Charlemagne, in whose time it was promulgated; the want of critical acumen and resources in that age; the skill with which the pontiffs made use of the Decretals only by degrees; and the great authority and power possessed by the Roman pontiffs in these times. The name of Isidore also served to recommend these documents, many persons being ready to believe that they were in fact only a completion of the genuine collection of Isidore, which was highly esteemed. . . . The unknown compiler was subsequently called Pseudo-Isidore. — J. E. Riddle, *Hist. of the Papacy*, v. 1, pp. 405-407.

Also in: A. Neander, *General Hist. of the Christian Religion and Church*, v. 6 (Bohn's ed.), pp. 2-8. — H. H. Milman, *Hist. of Latin Christianity*, bk. 5, ch. 4. — M. Gosselin, *The Power of the Pope*, v. 1, p. 317. — J. N. Murphy, *The Chair of Peter*, ch. 9. — H. C. Lea, *Studies in Ch. Hist.*, pp. 43-76. — P. Schaff, *Hist. of the Christian Church*, v. 4, ch. 4, sect. 60.

A. D. 887-1046. — Demoralization of the Church. — Degradation of the Holy See. — Reforms of the Emperor, Henry III. — "No exaggeration is possible of the demoralized state into which the Christian world, and especially the Church of Rome, had fallen in the years that followed the extinction of the Carolingian line (A. D. 887). The tenth century is even known among Protestants 'par excellence' as the *seculum obscurum*, and Baronius expresses its portentous corruption in the vivid remark that Christ was as if asleep in the vessel of the Church. 'The infamies prevalent among the clergy of the time,' says Mr. Bowden [*Life of Hildebrand*], 'as denounced by Damiani and others, are to be alluded to, not detailed.' . . . When Hildebrand was appointed to the monastery of St. Paul at Rome, he found the offices of devotion systematically neglected, the house of prayer defiled by the sheep and cattle who found their way in and out through its broken doors; and the monks, contrary to all monastic rule, attended in their refectory by women. The excuse for these irregularities was the destitution to which the holy house was reduced by the predatory bands of *Campagna*; but when the monastic bodies were rich, as was the case in Germany, matters were worse instead of better. . . . At the close of the ninth century, Stephen VI. dragged the body of an obnoxious predecessor from the grave, and, after subjecting it to a mock trial, cut off its head and three fingers, and threw it into the Tiber. He himself was subsequently deposed, and strangled in prison. In the years that followed, the power of electing to the papedom fell into the hands of the intriguing and licentious Theodora, and her equally unprincipled daughters, Theodora and Marozia [see *Rome*: A. D. 903-904]. These women, members of a patrician family, by their arts and beauty, obtained an unbounded influence over the aristocratic tyrants

of the city. One of the Theodoras advanced a lover, and Marozia a son, to the papedom. The grandson of the latter, Octavian, succeeding to her power, as well as to the civil government of the city, elevated himself, on the death of the then Pope, to the apostolic chair, at the age of eighteen, under the title of John XII. (A. D. 956). His career was in keeping with such a commencement. 'The Lateran Palace,' says Mr. Bowden, 'was disgraced by becoming a receptacle for courtisans; and decent females were terrified from pilgrimages to the threshold of the Apostles by the reports which were spread abroad of the lawless impurity and violence of their representative and successor.' . . . At length he was carried off by a rapid illness, or by the consequences of a blow received in the prosecution of his intrigues. Boniface VII. (A. D. 974), in the space of a few weeks after his elevation, plundered the treasury and basilica of St. Peter of all he could conveniently carry off, and fled to Constantinople. John XVIII. (A. D. 1003) expressed his readiness, for a sum of money from the Emperor Basil, to recognize the right of the Greek Patriarch to the title of ecumenical or universal bishop, and the consequent degradation of his own see; and was only prevented by the general indignation excited by the report of his intention. Benedict IX. (A. D. 1033) was consecrated Pope, according to some authorities, at the age of ten or twelve years, and became notorious for adulteries and murders. At length he resolved on marrying his first cousin; and, when her father would not assent except on the condition of his resigning the papedom, he sold it for a large sum, and consecrated the purchaser as his successor. Such are a few of the most prominent features of the ecclesiastical history of these dreadful times, when, in the words of St. Bruno, 'the world lay in wickedness, holiness had disappeared, justice had perished, and truth had been buried; Simon Magus lording it over the Church, whose bishops and priests were given to luxury and fornication.' Had we lived in such deplorable times as have been above described . . . we should have felt for certain, that if it was possible to retrieve the Church, it must be by some external power; she was helpless and resourceless; and the civil power must interfere, or there was no hope. So thought the young and zealous emperor, Henry III. (A. D. 1039), who, though unhappily far from a perfect character, yet deeply felt the shame to which the Immaculate Bride was exposed, and determined with his own right hand to work her deliverance. . . . This well-meaning prince did begin that reformation which ended in the purification and monarchical estate of the Church. He held a Council of his Bishops in 1047; in it he passed a decree that 'Whosoever should make any office or station in the Church a subject of purchase or sale, should suffer deprivation and be visited with excommunication;' at the same time, with regard to his own future conduct, he solemnly pledged himself as follows: — 'As God has freely of His mere mercy bestowed upon me the crown of the empire, so will I give freely and without price all things that pertain unto His religion.' This was his first act; but he was aware that the work of reform, to be thoroughly executed, must proceed from Rome, as the centre of the ecclesiastical commonwealth, and he determined, upon those imperial precedents and feudal principles

which Charlemagne had introduced, himself to appoint a Pope, who should be the instrument of his general reformation. The reigning Pope at this time was Gregory VI, and he introduces us to so curious a history that we shall devote some sentences to it. Gregory was the identical personage who had bought the papal office of the profligate Benedict IX. for a large sum, and was consecrated by him, and yet he was far from a bad sort of man after all. He had been known in the world as John Gratianus, and at the time of his promotion was arch priest of Rome. 'He was considered,' says Mr Bowden, 'in those bad times more than ordinarily religious; he had lived free from the gross vices by which the clergy were too generally disgraced.' He could not be quite said to have come into actual possession of his purchase, for Benedict, his predecessor, who sold it to him, being disappointed in his intended bride, returned to Rome after an absence of three months, and resumed his pontifical station, while the party of his intended father-in-law had had sufficient influence to create a Pope of their own, John, Bishop of Sabina, who paid a high price for his elevation, and took the title of Sylvester III. And thus there were three self-styled Popes at once in the Holy City. Benedict performing his sacred functions at the Lateran, Gregory at St Peter's, and Sylvester at Santa Maria Maggiore. Gregory, however, after a time, seemed to preponderate over his antagonists, he maintained a body of troops, and with these he suppressed the suburban robbers who molested the pilgrims. Expelling them from the sacred limits of St Peter's, he carried his arms further, till he had cleared the neighbouring towns and roads of these marauders. This was the point of time at which the Imperial Reformer made his visitation of the Church and See of the Apostles. He came into Italy in the autumn of 1046, and held a Council at Sutri, a town about thirty miles to the north of Rome. Gregory was allowed to preside, and, when under his auspices the abdication of Benedict had been recorded, and Sylvester had been stripped of his sacerdotal rank and shut up in a monastery for life, Gregory's own turn came, and he was persuaded to pronounce a sentence of condemnation upon himself and to vacate the pontifical chair. 'The new Pope whom the Emperor gave to the Church instead of Gregory VI, Clement II, a man of excellent character, died within the year. Damasus II also, who was his second nomination, died in three or four weeks after his formal assumption of his pontifical duties. Bruno, Bishop of Toul, was his third choice. . . . And now we are arrived at the moment when the State reformer struck his foot against the hidden rock. . . . He had chosen a Pope, but 'quis custodiat ipsos custodes'? What was to keep fast that Pope in that very view of the relation of the State to the Church, that plausible Erastianism, as it has since been called, which he adopted himself? What is to secure the Pope from the influences of some Hildebrand at his elbow, who, a young man himself, shall rehearse, in the person of his superior, that part which he is one day to play in his own, as Gregory VII.? Such was the very fact; Hildebrand was with Leo, and thus commences the ecclesiastical career of that wonderful man."—J. H. Newman, *Essays Critical and Historical*, v. 2, pp. 255-265.

—See, also, ROME: A. D. 962-1057; and GERMANY. A. D. 873-1122.

A. D. 1053.—Naples and Sicily granted as fiefs of the Church to the sons of Tancred—the Normans. See ITALY (SOUTHERN): A. D. 1000-1090.

A. D. 1054.—The Filioque Controversy.—Separation of the Orthodox (Greek) Church. See FILIOQUE CONTROVERSY; also, CHRISTIANITY: A. D. 830-1054.

A. D. 1056-1122.—Hildebrand and Henry IV. —The imperious pontifical reign of Gregory VII.—Empire and Papacy in conflict.—The War of Investitures.—"Son of a Tuscan carpenter, but, as his name shows, of German origin, Hildebrand had been from childhood a monk in the monastery of Sta Maria, on Mount Aventine, at Rome, where his uncle was abbot, and where he became the pupil of a learned Benedictine archbishop, the famous Laurentius of Amalfi, and formed a tender friendship with St. Odilon of Cluny [or Clugny]. Having early attached himself to the virtuous Pope Gregory VI, it was with indignation that he saw him confounded with two unworthy competitors, and deposed together with them by the arbitrary influence of the emperor at Sutri. He followed the exiled pontiff to France, and, after his death, went to enrol himself among the monks of Cluny, where he had previously resided, and where, according to several writers, he held the office of prior. During a part of his youth, however, he must have lived at the German Court, where he made a great impression on the Emperor Henry III, and on the best bishops of the country, by the eloquence of his preaching. It was at Cluny that Hildebrand met, in 1049, the new Pope, Bruno, Bishop of Toul. . . . Bruno himself had been a monk, his cousin, the Emperor Henry III., had, by his own authority, caused him to be elected at Worms, December 1048, and proclaimed under the name of Leo IX. Hildebrand, seeing him already clothed with the pontifical purple, reproached him for having accepted the government of the Church, and advised him to guard ecclesiastical liberty by being canonically elected at Rome. Bruno yielded to this salutary remonstrance, laying aside the purple and the pontifical ornaments, he caused Hildebrand to accompany him to Rome, where his election was solemnly renewed by the Roman clergy and people. This was the first blow given to the usurped authority of the emperor. From that moment Hildebrand was withdrawn from Cluny by the Pope, in spite of the strong resistance of the Abbot St. Hugh. Created Cardinal Subdeacon of the Roman Church, and Abbot of San Paolo fuori le Mura, he went on steadily towards the end he had in view. Guided by his advice, Leo IX., after having renewed his courage at Monte Cassino, prepared several decrees of formal condemnation against the sale of benefices and against the marriage of priests, and these decrees were fulminated in a series of councils on both sides the Alps, at Rome, Verceil, Mayence, and Reims. The enemy, till then calm in the midst of his usurped rule, felt himself sharply wounded. Nevertheless, the simoniacal bishops, accomplices or authors of all the evils the Pope wished to cure, pretended as well as they could not to understand the nature and drift of the pontiff's act. They hoped time would be their friend; but they were soon undeceived. Among the

many assemblies convoked and presided over by Pope Leo IX, the Council of Reims, held in 1044, was the most important. Henry I, King of France, opposed the holding of this Council with all his might. The Pope stood his ground; he was only able to gather round him twenty bishops, but, on the other hand, there came fifty Benedictine abbots. Thanks to their support, energetic canons were promulgated against the two great scandals of the time, and several guilty prelates were deposed. They went still further: a decree pronounced by this Council vindicated, for the first time in many years, the freedom of ecclesiastical elections by declaring that no promotion to the episcopate should be valid without the choice of the clergy and people. This was the first signal of the struggle for the enfranchisement of the Church, and the first token of the preponderating influence of Hildebrand. From that time all was changed. A new spirit breathed on the Church—a new life thrilled the heart of the papacy.

Vanquished and made prisoner by the Normans—not yet, as under St. Gregory VII transformed into devoted champions of the Church—Leo IX, vanquished them, in turn, by force of courage and holiness and wrested from them their first oath of fidelity to the Holy See while granting to them a first investiture of their conquests. Death claimed the pontiff when he had reigned five years. At the moment when the struggle between the papacy and the Western empire became open and terrible, the East, by a mysterious decree of Providence, finally separated itself from Catholic unity.

The schism was completed by Michael Cerularius, whom the Emperor Constantine Monomachus had placed in 1043, on the patriarchal throne. The separation took place under the vain pretext of Greek and Latin observances on the subject of unleavened bread, of strangled meats and of the singing of the Alleluia. Leo IX, being dead, the Romans wished to elect Hildebrand, and only renounced their project at his most earnest entreaties. He then hastened to cross the Alps and directed his steps to Germany [1054], provided with full authority from the Roman clergy and people to choose, under the eyes of the Emperor Henry III, whoever, among the prelates of the empire, that prince should judge most worthy of the tiara.

Hildebrand selected Gebhard, Bishop of Eichstätt, and in spite of the emperor, who desired to keep near him a bishop who enjoyed his entire confidence—in spite even of Gebhard himself—he carried him off to Rome, where, according to the ancient custom, the clergy proceeded to his election under the name of Victor II. The new Pope, at the risk of his life, adhered to the counsels of Hildebrand, and continued the war made by his predecessor on simoniacal bishops and married priests. At this crisis [October, 1056] the Emperor Henry III died in the flower of his age, leaving the throne of Germany to his only son, a child of six years old, but already elected and crowned—the regent being his mother, the Empress Agnes. . . . Victor II. had scarcely followed the emperor to the tomb [July, 1057] when the Roman clergy hastened, for the first time, to elect a Pope without any imperial intervention. In the absence of Hildebrand, the unanimous choice of the electors fixed on the former chancellor and legate at Constantinople of Leo IX, on Frederic, monk

and abbot of Monte Cassino," raised to the throne by the name of Stephen, sometimes numbered as the ninth, but generally as the tenth Pope of that name—Count de Montalembert, *The Monks of the West*, bk 19, ch 2 (v 6)—Stephen X died in the year following his election, and again the papal chair was filled during the absence of Hildebrand from Rome. The new Pope, who took the name of Benedict X, was obnoxious to the reforming party, of which Hildebrand was the head, and the validity of his election was denied. With the support of the imperial court in Germany, Gerard, Bishop of Florence, was raised to the throne, as Nicholas II, and his rival gave way to him. Nicholas II, dying in 1061, was succeeded by Alexander II, elected equally under Hildebrand's influence. On the death of Alexander in 1073, Hildebrand himself was forced against his will, to accept the papal tiara. He "knew well the difficulties that would beset one who should endeavour to govern the Church as became an upright and conscientious Pope. Hence, dreading the responsibility, he protested, but to no purpose, against his own elevation to the papal throne."

Shrinking from its onerous duties, Gregory thought he saw one way still open by which he might escape the burden. "The last decree on papal elections contained an article requiring that the Pope elect should receive the approval of the Emperor of Germany. Gregory, who still assumed only the title of Bishop elect of Rome, notified Henry IV, King of Germany and Emperor elect, of what had taken place, and begged him not to approve the action or confirm the choice of the Romans. But should you," he went on to say, "deny my prayer I beg to assure you that I shall most certainly not allow your scandalous and notorious excesses to go unpunished." Several historians putting this bold declaration beside the decree of Nicholas II (A. D. 1059), which went on the assumption that the King of Germany did not enjoy the right of approving the Pope elect until after he had been crowned Emperor and then only by a concession made to himself personally, have pronounced it supposititious. But when it is recollected that its authenticity rests upon the combined testimony of Bonizo, Bishop of Sutri, the friend of Hildebrand, and of William, abbot of Metz, as well as on the authority of the *Acta Vaticana*, it is difficult to see how the objection can be sustained.

Henry IV, on receiving news of Hildebrand's election sent Count Eberhard, of Nellenburg, as his plenipotentiary to Rome to protest against the proceeding. The politic Hildebrand was careful not to be taken at a disadvantage. "I have indeed," said he, "been elected by the people, but against my own will. I would not, however, allow myself to be forced to take priest's orders until my election should have been ratified by the king and the princes of Germany." Lambert of Hersfeld informs us that Henry was so pleased with this manner of speech that he gave orders to allow the consecration to go on, and the ceremony was accordingly performed on the Feast of the Purification in the following year (A. D. 1074). This is the last instance of a papal election being ratified by an emperor. . . . Out of respect to the memory of Gregory VI., his former friend and master, Hildebrand, on ascending the papal throne, took the ever-illustrious name of Gregory VII."—J. Alzog, *Manual of*

Universal Church Hist., v. 2, pp. 347-348. — "From the most remote Christian antiquity, the marriage of clergymen had been regarded with the dislike, and their celibacy rewarded by the commendation, of the people. . . . This prevailing sentiment had ripened into a customary law, and the observance of that custom had been enforced by edicts and menaces, by rewards and penalties. But nature had triumphed over tradition, and had proved too strong for Councils and for Popes. When Hildebrand ascended the chair first occupied by a married Apostle, his spirit burned within him to see that marriage held in her impure and unhallowed bonds a large proportion of those who ministered at the altar, and who handled there the very substance of the incarnate Deity. It was a profanation well adapted to arouse the jealousy, not less than to wound the conscience, of the Pontiff. Secular cares suited ill with the stern duties of a theocratic ministry. Domestic affections would choke or enervate in them that corporate passion which might otherwise be directed with unmitigated ardour towards their chief and centre. Clerical celibacy would exhibit to those who trod the outer courts of the great Christian temple, the impressive and subjugating image of a transcendental perfection, too pure not only for the coarser delights of sense, but even for the alloy of conjugal or parental love. It would fill the world with adherents of Rome, in whom every feeling would be quenched which could rival that sacred allegiance. . . . With such anticipations, Gregory, within a few weeks from his accession, convened a council at the Lateran, and proposed a law, not, as formerly, forbidding merely the marriage of priests, but commanding every priest to put away his wife, and requiring all laymen to abstain from any sacred office which any wedded priest might presume to celebrate. Never was legislative foresight so verified by the result. What the great Council of Nicea had attempted in vain, the Bishops assembled in the presence of Hildebrand accomplished, at his instance, at once, effectually, and for ever. Lamentable indeed were the complaints, bitter the reproaches, of the sufferers. Were the most sacred ties thus to be torn asunder at the ruthless bidding of an Italian priest? Were men to become angels, or were angels to be brought down from heaven to minister among men? Eloquence was never more pathetic, more just, or more unavailing. Prelate after prelate silenced these complaints by austere rebukes. Legate after legate arrived with papal menaces to the remonstrants. Monks and abbots preached the continency they at least professed. Kings and barons laughed over their cups at many a merry tale of compulsory divorce. Mobs pelted, hooted, and besmeared with profane and filthy baptisms the unhappy victims of pontifical rigour. It was a struggle not to be prolonged — broken hearts pined and died away in silence. Expostulations subsided into murmurs, and murmurs were drowned in the general shout of victory. Eight hundred years have since passed away. Amidst the wreck of laws, opinions, and institutions, this decree of Hildebrand's still rules the Latin Church, in every land where sacrifices are offered on her altars. . . . With this Spartan rigour towards his adherents, Gregory combined a more than Athenian address and audacity towards his rivals and antagonists. So long as the

monarchs of the West might freely bestow on the objects of their choice the sees and abbeys of their states, papal dominion could be but a passing dream, and papal independency an empty boast. Corrupt motives usually determined that choice; and the objects of it were but seldom worthy. Ecclesiastical dignities were often sold to the highest bidder, and then the purchaser indemnified himself by a use no less mercenary of his own patronage; or they were given as a reward to some martial retainer, and the new churchman could not forget that he had once been a soldier. The cope and the coat-of-mail were worn alternately. The same hand bore the crucifix in the holy festival, and the sword in the day of battle. . . . In the hands of the newly consecrated Bishop was placed a staff, and on his finger a ring, which, received as they were from his temporal sovereign, proclaimed that homage and fealty were due to him alone. And thus the sacerdotal Proconsuls of Rome became, in sentiment at least, and by the powerful obligation of honour, the vicegerents, not of the Pontifex Maximus, but of the Emperor. To dissolve this 'trinoda necessitas' of simoniacal preferments, military service, and feudal vassalage, a feebler spirit would have exhorted, negotiated, and compromised. To Gregory it belonged to subdue men by courage, and to rule them by reverence. Addressing the world in the language of his generation, he proclaimed to every potentate, from the Baltic to the Straits of Calpé, that all human authority being hoken of the divine, and God himself having delegated his own sovereignty over men to the Prince of the Sacred College, a divine right to universal obedience was the inalienable attribute of the Roman Pontiffs. . . . In turning over the collection of the epistles of Hildebrand, we are every where met by this doctrine asserted in a tone of the calmest dignity and the most serene conviction. Thus he informs the French monarch that every house in his kingdom owed to Peter, as their father and pastor, an annual tribute of a penny, and he commands his legates to collect it in token of the subjection of France to the Holy See. He assures Solomon the King of Hungary, that his territories are the property of the Holy Roman Church. Solomon being incredulous and refractory, was dethroned by his competitor for the Hungarian crown. His more prudent successor, Ladislaus, acknowledged himself the vassal of the Pope, and paid him tribute. . . . From every part of the European continent, Bishops are summoned by these imperial missives to Rome, and there are either condemned and deposed, or absolved and confirmed in their sees. In France, in Spain, and in Germany, we find his legates exercising the same power; and the correspondence records many a stern rebuke, sometimes for their undue remissness, sometimes for their misapplied severity. The rescripts of Trajan scarcely exhibit a firmer assurance both of the right and the power to control every other authority, whether secular or sacerdotal, throughout the civilized world." — Sir J. Stephen, *Hildebrand* (*Edinburgh Rev.*, April, 1845). — "By investiture in mediæval church law is meant the act of bestowing a church office, with the use of symbols, on the clergyman who has been appointed to fill it. It is especially to signify the act by which secular princes conferred on the chosen candidates the offices of bishop and abbot

that the word is used since the eleventh century. The struggle which the papacy and the church carried on in the last half of the 11th and on into the 12th century for the purpose of doing away with this same right of the princes to confer such offices is called in consequence the war of the investitures. That the nomination of the bishops was a right pertaining to the sovereign was a view of the matter which had gained ground already in the time of the Frankish monarchy. The German kings up to the eleventh century insisted all the more on this right from the fact that the bishoprics and imperial abbasies had in course of time lost their original character of church organizations. They had been appanaged with imperial and other lands, with political and public rights, with immunities, rights of coinage, etc. . . . They had, in consequence, become transformed into political districts, on a par with those of the secular princes and obliged, like the latter, to bear the public burdens, especially that of providing war-contingents and supplies. It is true that in the period in question, although for the most part the king openly and freely filled the bishoprics and abbasies of his own accord, some elections had been carried through by the cathedral chapter, the other secular canons, the nobles, vassals and ministeriales of the bishopric. This was usually on the ground of royal privileges, of special royal permission, or of a designation of the candidate by the king. However the person might have been elected he could only enter into possession of the bishopric or abbacy after the king had formally conferred the office upon him. The death of a bishop would be announced to the king by envoys from the episcopal residence who at the same time, handing over the episcopal crosier and ring, would beg that the king would see to the refilling of the vacant office. It need hardly be said that any new candidate who might in the meantime have been elected presented himself likewise at court. The king discussed the matter of the bestowal of the vacant bishopric or abbacy with his secular and ecclesiastical nobles and councillors. His next step was to confer the office on the candidate he had chosen by means of investiture, that is by handing him the episcopal crosier and ring. The candidate in return had to take the oath of fealty and to perform the act of homage, the so-called hominium. This is how an episcopal office, at that time regarded as a conglomeration of ecclesiastical and secular rights, was regularly filled. . . . After the middle of the 11th century there began to show itself within the reform-party, which at that time gave the tone at Rome, a tendency, ever growing stronger, in favor of achieving the complete liberation of the church from the secular influence. The German kingdom and empire were to be subordinated to the papacy as to the proper controlling power. Those who held these views declared that the investiture of the bishops and abbots by the king was simony because, as was the custom on the part of those receiving other feudal grants, certain presents were made in return. It was demanded that the episcopal symbols, the ring and the crosier, should no longer be disposed of at the hand of a layman. As a matter of fact there had frequently been carried on an unworthy traffic with the bishoprics in consequence of the manner of conferring them. The ecclesiastical legislators,

besides passing general laws against simony, came forward at first cautiously enough with the regulation that the clergy should accept no churches from the hands of a layman. The direct clash with the German court came later, in 1088, where the king had conferred the bishopric of Milan as usual through investiture, while the people, under the influence of the papal reform-party, demanded a bishop elected canonically and with Rome's consent. The king did not give way and Gregory VII., in the Roman synod of 1074, increased the severity of the earlier laws against simony, opening the struggle in a synod of the following year by ordaining that the people should not be present at ecclesiastical functions performed by those clergy who had gained office through simony, the reference being to those bishops who adhered to the king. Furthermore the royal right of conferring bishoprics by investiture was now directly denied. With this attack on an old and customary prerogative of the German king, one too which in earlier times had even been expressly acknowledged by the pope, an attempt was made to thoroughly undermine the foundations of the German empire and to rob the royal power of one of its chief supports. The bishops and abbots were princes of the realm, possessing, besides a number of privileges, the large feudal and allodial holdings which went with their churches. They had, on behalf of their bishoprics, to sustain the largest share of the empire's burdens. The crown found in them the chief props and supports of its power, for the ecclesiastical principalities could be freely granted to devoted adherents without regard to the hereditary dynastic claims of families. The only legal bond by which these princes were bound to the crown was the investiture with its oath of fealty and homage. The prohibition of this, then, denoted the cessation of the relationship which assured the dependence of the ecclesiastical princes on the king and on the empire and the performance of their duties to that empire. It delivered over the considerable material wealth and power of the imperial bishoprics and abbasies to a clergy that was loosed from all connection with the crown. With regard to the manner in which in future, according to the opinion of Gregory VII. or the church-reform party, the bishoprics were to be filled, the above-mentioned synod does not express itself. The decrees of the Roman synod of 1080, as well as Gregory's own further attitude, however, make it appear unquestionable that, with the formal restoration of the old so-called canonical election by clergy and people in common with the metropolitan and his suffragans, he purposed the actual subjection to the pope of the episcopacy and of the resources which in consequence of its political position stood at its command. From the election of a secular clergy which should be freed from national and state interests by the carrying out of the celibacy laws . . . there could result as a rule only bishops submissive to the papal court."—Hinschius, *Investiturstreit* (*Herzog's Realencyclopädie für protestantische Theologie und Kirche*, v. 6).—"At first Gregory appeared to desire to direct his weapons against King Philip of France, 'the worst of the tyrants who enslaved the Church.' . . . But with a more correct estimate of the circumstances of Germany and the dangers which threatened from Lombardy, he let this conflict

drop and turned against Henry IV. The latter had so alienated Saxony and Thuringia by harsh proceedings, that they desired to accuse him to the Pope of oppression and simony. Gregory immediately demanded the dismissal of the councillors who had been excommunicated by his predecessor. His mother, who was devoted to the Pope, sought to mediate, and the Saxon revolt which now broke out (still in 1073) still further induced him to give way. He wrote a submissive letter to the Pope, rendered a repentant confession at Nuremberg in 1074 in the presence of his mother and two Roman cardinals, and, along with the excommunicated councillors, who had promised on oath to surrender all church properties obtained by simony, was received into the communion of the Church . . . But . . . Henry, after overthrowing his enemies, soon returned to his old manner, and the German clergy resisted the interference of the Pope. At the Roman Synod (February, 1075) Gregory then decreed numerous ecclesiastical penalties against resistant German and Lombard bishops, and five councillors of the King were once more laid under the ban on account of simony. But in addition, at a Roman synod of the same year, he carried through the bold law of investiture, which prohibited bishops and abbots from receiving a bishopric or abbacy from the hands of a layman, and prohibited the rulers from conferring investiture on penalty of excommunication. Before the publication of the law Gregory caused confidential overtures to be made to the King, in order, as it seems, to give the King an opportunity of taking measures to obviate the threatening dangers which were involved in this extreme step. At the same time he himself was threatened and entangled on all hands; Robert Guiscard, whom he had previously excommunicated, he once more laid under the ban. . . . Henry, who in the summer of 1075 still negotiated directly with the Pope through ambassadors, after completely overthrowing the Saxons now ceased to pay any attention. . . . At Worms (24th January 1076) he caused a great portion of the German bishops to declare the deposition of the Pope who, as was said, was shattering the Empire and degrading the bishops. The Lombard bishops subscribed the decree of deposition at Piacenza and Pavia. Its bearers aroused a fearful storm against themselves at the Lenten Synod of Rome (1076), and Gregory now declared the excommunication and deposition of Henry, and released his subjects from their oath. Serious voices did indeed deny the Pope's right to the latter course; but a portion of the German bishops at once humbled themselves before the Pope, others began to waver, and the German princes, angered over Henry's government, demanded at Tribur in October, 1076, that the King should give satisfaction to the Pope, and the Pope hold judgment on Henry in Germany itself; if by his own fault Henry should remain under the ban for a year's time, another King was to be elected. Henry then resolved to make his peace with the Pope in order to take their weapon out of the hands of the German princes. Before the Pope came to Germany, he hastened in the winter with his wife and child from Besançon, over Mont Cenis, and found a friendly reception in Lombardy, so that the Pope, already on the way to Germany, betook himself to the Castle of Canossa to the Margravine Matilda of Tuscany, fearing an evil

turn of affairs from Henry and the Lombards who were hostile to the Pope. But Henry was driven by his threatened position in Germany to seek release from the ban above every thing. This brought him as a penitent into the courtyard of Canossa (January 1077), where Gregory saw him stand from morning till evening during three days before he released him from the ban at the intercession of Matilda."—W. Moeller, *Hist. of the Christian Church in the Middle Ages*, pp. 256-258.—"It was on the 25th of January, 1077, that the scene took place, which, as is natural, has seized so strongly upon the popular imagination, and has so often supplied a theme for the brush of the painter, the periods of the historian, the verse of the poet. . . . The king was bent upon escaping at any sacrifice from the bond of excommunication and from his engagement to appear before the Pontiff, at the Diet summoned at Augsburg for the Feast of the Purification. The character in which he presented himself before Gregory was that of a penitent, throwing himself in deep contrition upon the Apostolic clemency, and desirous of reconciliation with the Church. The Pope, after so long experience of his duplicity, disbelieved in his sincerity, while, as a mere matter of policy, it was in the highest degree expedient to keep him to his pact with the German princes and prelates. . . . On three successive days did he appear barefooted in the snowy courtyard of the castle, clad in the white garb of a penitent, suing for relief from ecclesiastical censure. It was difficult for Gregory to resist the appeal thus made to his fatherly compassion, the more especially as Hugh, Abbot of Cluny, and the Countess Matilda besought him 'not to break the bruised reed.' Against his better judgment, and in despite of the warnings of secular prudence, the Pope consented on the fourth day to admit to his presence the royal suppliant. . . . The conditions of absolution imposed upon the king were mainly four. that he should present himself upon a day and at a place, to be named by the Pontiff, to receive the judgment of the Apostolic See, upon the charges preferred by the princes and prelates of Germany, and that he should abide the Pontifical sentence—his subjects meanwhile remaining released from their oath of fealty; that he should respect the rights of the Church and carry out the papal decrees; and that breach of this engagement should entitle the Teutonic magnates to proceed to the election of another king. Such were the terms to which Henry solemnly pledged himself, and on the faith of that pledge the Pontiff, assuming the vestments of religion, proceeded to absolve him with the appointed rites. . . . So ends the first act in this great tragedy. . . . Gregory's misgivings as to the king's sincerity soon receive too ample justification. 'Fear not,' the Pontiff is reported to have said, with half contemptuous sadness to the Saxon envoys who complained of his lenity to the monarch: 'Fear not, I send him back to you more guilty than he came.' Henry's words to the Pope had been softer than butter; but he had departed with war in his heart. . . . Soon he lays a plot for seizing Gregory at Mantua, whither the Pontiff is invited for the purpose of presiding over a Council. But the vigilance of the Great Countess foils the proposed treachery. Shortly the ill-advised monarch again assumes an attitude of open hostility

to the Pope . . . The Teutonic princes, glad to throw off an authority which they loathe and despise — not heeding the advice to pause given by the Roman legates — proceed at the Diet of Forcheim to the election of another king. Their choice falls upon Rudolph of Swabia, who is crowned at Metz on the 26th of March, 1077. The situation is now complicated by the strife between the two rival sovereigns.

At last, in Lent, 1080, Gregory, no longer able to tolerate the continual violation by Henry of the pledges given at Canossa, and greatly moved by tidings of his new and manifold sacrileges and cruelties, pronounces again the sentence of excommunication against him, releasing his subjects from their obedience, and recognizing Rudolph as king. Henry thereupon calls together some thirty simoniacal and incontinent prelates at Brixen, and causes them to go through the form of electing an anti pope in the person of Ghibert, Archbishop of Ravenna, an ecclesiastic some time previously excommunicated by Gregory for grave offences. Then the tide turns in Henry's favour. At the battle of the Elster (15th October, 1080), Rudolph is defeated and mortally wounded, and on the same day the army of the Great Countess is overthrown and dispersed at La Volta in the Mantuan territory. Next year, in the early spring, Henry crosses the Alps and advances towards Rome.

A little before Pentecost Henry appears under the walls of the Papal city, expecting that his party within it will throw open the gates to him, but his expectation is disappointed. In 1082, the monarch again advances upon Rome and ineffectually assaults it. In the next year he makes a third and more successful attempt and captures the Leonine city. On the 21st of March 1084 the Lateran Gate is opened to Henry by the treacherous Romans, and the excommunicated monarch, with the anti pope by his side, rides in triumph through the streets. The next day, Ghibert solemnly takes possession of St. John Lateran, and bestows the Imperial Crown upon Henry in the Vatican Basilica. Meanwhile Gregory is shut up in the Castle of St. Angelo.

Thence, after six weeks, he is delivered by Guiscard, Duke of Calabria, the faithful vassal of the Holy See. But the burning of the city by Guiscard's troops, upon the uprising of the Romans, turns the joy of his rescue into mourning. Eight days afterwards he quits 'the smoking ruins of his once beautiful Rome,' and after pausing for a few days, at Monte Casino, reaches Salerno, where his life pilgrimage is to end. — W. S. Lilly, *The Turning-Point of the Middle Ages* (Contemporary Rev., August, 1882). — Gregory died at Salerno on the 25th of May, 1085, leaving Henry apparently triumphant; but he had inspired the Papacy with his will and mind, and the battle went on. At the end of another generation — in A. D. 1122 — the question of investitures was settled by a compromise called the Concordat of Worms. "Both of the contending parties gave up something, but one much more than the other, the Church shadows, the State substance. The more important elections should be henceforth made in the presence of the Emperor, he engaging not to interfere with them, but to leave to the Chapter or other electing body the free exercise of their choice. This was in fact to give over in most instances the election to the Pope; who gradually managed to exclude the Emperor

from all share in Episcopal appointments. The temporalities of the See or Abbey were still to be made over to the Bishop or Abbot elect, not, however, any longer by the delivering to him of the ring and crozier, but by a touch of the sceptre, he having done homage for them, and taken the oath of obedience. All this was in Germany to find place before consecration, being the same arrangement that seven years earlier had brought the conflict between Anselm and our Henry I. to an end." — R. C. Trench, *Lect's on Medieval Ch. Hist.*, lect. 9.

ALSO IN A. F. Villemain, *Life of Gregory VII.*, bk. 2 — W. R. W. Stephens, *Hildebrand and His Times* — H. H. Milman, *Hist. of Latin Christianity*, bks. 6-8 — E. F. Henderson, *Select Hist. Docs. of the Middle Ages*, bk. 4. — See, also, GERMANY A. D. 973-1122, CANOSSA, and ROME A. D. 1081-1084.

A. D. 1059.—*Institution of the procedure of Papal Election.*—"According to the primitive custom of the church, an episcopal vacancy was filled up by election of the clergy and people belonging to the city or diocese. . . . It is probable that, in almost every case, the clergy took a leading part in the selection of their bishops, but the consent of the laity was absolutely necessary to render it valid. They were, however, by degrees excluded from any real participation, first in the Greek, and finally in the western church. It does not appear that the early Christian emperors interfered with the freedom of choice any further than to make their own confirmation necessary in the great patriarchal sees, such as Rome and Constantinople, which were frequently the objects of violent competition, and to decide in controverted elections. The bishops of Rome, like those of inferior sees, were regularly elected by the citizens, laymen as well as ecclesiastics. But their consecration was deferred until the popular choice had received the sovereign's sanction. The Romans regularly despatched letters to Constantinople or to the exarchs of Ravenna, praying that their election of a pope might be confirmed. Exceptions, if any, are infrequent while Rome was subject to the eastern empire. This, among other imperial prerogatives, Charlemagne might consider as his own. Otho the Great, in receiving the imperial crown, took upon him the prerogatives of Charlemagne. There is even extant a decree of Leo VIII., which grants to him and his successors the right of naming future popes. But the authenticity of this instrument is denied by the Italians. It does not appear that the Saxon emperors went to such a length as nomination, except in one instance (that of Gregory V. in 996), but they sometimes, not uniformly, confirmed the election of a pope, according to ancient custom. An explicit right of nomination was, however, conceded to the emperor Henry III. in 1047, as the only means of rescuing the Roman church from the disgrace and depravity into which it had fallen. Henry appointed two or three very good popes. . . . This high prerogative was perhaps not designed to extend beyond Henry himself. But even if it had been transmissible to his successors, the infancy of his son Henry IV., and the factions of that minority, precluded the possibility of its exercise. Nicolas VI., in 1059, published a decree which restored the right of election to the Romans, but with a remarkable variation from

the original form. The cardinal bishops (seven in number, holding sees in the neighbourhood of Rome, and consequently suffragans of the pope as patriarch or metropolitan) were to choose the supreme pontiff, with the concurrence first of the cardinal priests and deacons (or ministers of the parish churches of Rome), and afterwards of the laity. Thus elected, the new pope was to be presented for confirmation to Henry, 'now king, and hereafter to become emperor,' and to such of his successors as should personally obtain that privilege. This decree is the foundation of that celebrated mode of election in a conclave of cardinals which has ever since determined the headship of the church. The real author of this decree, and of all other vigorous measures adopted by the popes of that age, whether for the assertion of their independence or the restoration of discipline, was Hildebrand"—afterwards Pope Gregory VII.—H. Hallam, *The Middle Ages*, ch. 7, pt. 1 (p. 2).

ALSO IN E. F. Henderson, *Select Hist. Docs. of the Middle Ages*, bk. 4, no. 1.

A. D. 1077-1102.—Donation of the Countess Matilda.—"The Countess Matilda, born in 1040, was daughter of Boniface, Marquis of Tuscany, and Beatrice, sister of the Emperor Henry III. On the death of her only brother, without issue, she succeeded to all his dominions, of Tuscany, Parma, Lucca, Mantua and Reggio. Rather late in life, she married Guelfo, son of the Duke of Bavaria—no issue resulting from their union. This princess displayed great energy and administrative ability in the troubled times in which she lived, occasionally appearing at the head of her own troops. Ever a devoted daughter of the Church, she specially venerated Pope Gregory VII., to whom she afforded much material support, in the difficulties by which he was constantly beset. To this Pontiff, she made a donation of a considerable portion of her dominions, for the benefit of the Holy See, A. D. 1077, confirming the same in a deed to Pope Pascal II., in 1102, entitled 'Cartula donationis Comitissæ Mathildis facta S. Gregorio PP. VII., et innovata Paschali PP. II.'; apud Thüner 'Codex Diplomaticus,' etc., tom. 1, p. 10. As the original deed to Gregory VII. is not extant, and the deed of confirmation or renewal does not recite the territories conveyed, there is some uncertainty about their exact limits. However, it is generally thought that they comprised the district formerly known as the Patrimony of Saint Peter, lying on the right bank of the Tiber, and extending from Aquapendente to Ostia. The Countess Matilda died in 1115, aged 75."—J. N. Murphy, *The Chair of Peter*, p. 235, foot-note—See below: A. D. 1122-1250.

A. D. 1086-1154.—The succession of Popes.—Victor III., A. D. 1086-1087; Urban II., 1088-1099; Pascal II., 1099-1118; Gelasius II., 1118-1119; Callistus II., 1119-1124; Honorius II., 1124-1130; Innocent II., 1130-1143; Celestine II., 1143-1144; Lucius II., 1144-1145; Eugene III., 1145-1153; Anastasius IV., 1153-1154.

A. D. 1094.—Pope Urban II. and the first Crusade.—The Council of Clermont. See CRUSADES: A. D. 1094.

A. D. 1122-1250.—Continued conflict with the Empire.—The Popes and the Hohenstaufen Emperors.—"The struggle about investiture ended, as was to be expected, in a compromise; but it was a compromise in which all the

glory went to the Papacy. Men saw that the Papal claims had been excessive, even impossible; but the object at which they aimed, the freedom of the Church from the secularising tendencies of feudalism, was in the main obtained. . . . But the contest with the Empire still went on. One of the firmest supporters of Gregory VII. had been Matilda, Countess of Tuscany, over whose fervent piety Gregory had thrown the spell of his powerful mind. At her death, she bequeathed her possessions, which embraced nearly a quarter of Italy, to the Holy See [see above: A. D. 1077-1102]. Some of the lands which she had held were allodial, some were fiefs of the Empire, and the inheritance of Matilda was a fruitful source of contention to two powers already jealous of one another. The constant struggle that lasted for two centuries gave full scope for the development of the Italian towns. . . . The old Italian notion of establishing municipal freedom by an equilibrium of two contending powers was stamped still more deeply on Italian politics by the wars of Guelfs and Ghibellins. The union between the Papacy and the Lombard Republics was strong enough to humble the mightiest of the Emperors. Frederic Barbarossa, who held the strongest views of the Imperial prerogative, had to confess himself vanquished by Pope Alexander III. [see ITALY: A. D. 1154-1162, to 1171-1183], and the meeting of Pope and Emperor at Venice was a memorable ending to the long struggle, that the great Emperor should kiss the feet of the Pope whom he had so long refused to acknowledge, was an act which stamped itself with dramatic effect on the imagination of men, and gave rise to fables of a still more lowly submission [see VENICE: A. D. 1177]. The length of the strife, the renown of Frederic, the unswerving tenacity of purpose with which Alexander had maintained his cause, all lent lustre to this triumph of the Papacy. The consistent policy of Alexander III., even in adverse circumstances, the calm dignity with which he asserted the Papal claims, and the wisdom with which he used his opportunities, made him a worthy successor of Gregory VII. at a great crisis in the fortunes of the Papacy. It was reserved, however, for Innocent III. to realise most fully the ideas of Hildebrand. If Hildebrand was the Julius, Innocent was the Augustus, of the Papal Empire. He had not the creative genius nor the fiery energy of his great forerunner, but his clear intellect never missed an opportunity, and his calculating spirit rarely erred from its mark. . . . On all sides Innocent III. enjoyed successes beyond his hopes. In the East, the crusading zeal of Europe was turned by Venice to the conquest of Constantinople [see CRUSADES: A. D. 1201-1203], and Innocent could rejoice for a brief space in the subjection of the Eastern Church. In the West, Innocent turned the crusading impulse to the interest of the Papal power, by diverting it against heretical sects which, in Northern Italy and the South of France, attacked the system of the Church [see ALBIGENSES]. . . . Moreover Innocent saw the beginning, though he did not perceive the full importance, of a movement which the reaction against heresy produced within the Church. The Crusades had quickened men's activity, and the heretical sects had aimed at kindling greater fervour of spiritual life. . . . By the side of the monastic aim of averting, by the prayers and

penitence of a few, God's anger from a wicked world, there grew up a desire for self-devotion to missionary labour. Innocent III. was wise enough not to repulse this new enthusiasm, but find a place for it within the ecclesiastical system. Francis of Assisi gathered round him a body of followers who bound themselves to a literal following of the Apostles, to a life of poverty and labour, amongst the poor and outcast. Dominic of Castile formed a society which aimed at the suppression of heresy by assiduous teaching of the truth. The Franciscan and Dominican orders grew almost at once into power and importance, and their foundation marks a great reformation within the Church [see MENDICANT ORDERS]. The reformation movement of the eleventh century, under the skilful guidance of Hildebrand, laid the foundations of the Papal monarchy in the belief of Europe. The reformation of the thirteenth century found full scope for its energy under the protection of the Papal power; for the Papacy was still in sympathy with the conscience of Europe, which it could quicken and direct. These mendicant orders were directly connected with the Papacy, and were free from all episcopal control. Their zeal awakened popular enthusiasm, they rapidly increased in number and spread into every land. The Friars became the popular preachers and confessors, and threatened to supersede the old ecclesiastical order. Not only amongst the common people, but in the universities as well, did their influence become supreme. They were a vast army devoted to the service of the Pope, and overran Europe in his name. They preached Papal indulgences, they stirred up men to crusades in behalf of the Papacy, they gathered money for the Papal use. The Emperor Frederic II., who had been brought up under Innocent's guardianship, proved the greatest enemy of the newly won sovereignty of the Pope. King of Sicily and Naples, Frederic was resolved to assert again the Imperial pretensions of North Italy, and then win back the Papal acquisitions in the centre, if his plan had succeeded, the Pope would have lost his independence and sunk to be the instrument of the house of Hohenstaufen. Two Popes of inflexible determination and consummate political ability were the opponents of Frederic. Gregory IX. and Innocent IV. flung themselves with ardour into the struggle, and strained every nerve till the whole Papal policy was absorbed by the necessities of the strife [see ITALY: A. D. 1183-1250; and GERMANY: A. D. 1198-1268]. Frederic II. died [1250], but the Popes pursued with their hostility his remotest descendants, and were resolved to sweep the very remembrance of him out of Italy. To accomplish their purpose, they did not hesitate to summon the aid of the stranger. Charles of Anjou appeared as their champion, and in the Pope's name took possession of the Sicilian kingdom [see ITALY: A. D. 1250-1268]. By his help the last remnants of the Hohenstaufen house were crushed, and the claims of the Empire to rule over Italy were destroyed for ever. But the Papacy got rid of an open enemy only to introduce a covert and more deadly foe. The Angevin influence became superior to that of the Papacy, and French popes were elected that they might carry out the wishes of the Sicilian king. By its resolute efforts to escape from the power of the Empire, the Papacy

only paved the way for a connexion that ended in its enslavement to the influence of France."—M. Creighton, *Hist. of the Papacy during the Period of the Reformation*, v. 1, pp. 18-23.

ALSO IN: T. L. Kington, *Hist. of Frederick II Emperor of the Romans*.

A. D. 1154-1198.—The succession of Popes.—Hadrian IV., A. D. 1154-1159; Alexander III., 1159-1181; Lucius III., 1181-1185; Urban III., 1185-1187; Gregory VIII., 1187; Clement III., 1187-1191; Celestine III., 1191-1198.

A. D. 1162-1170.—Conflict of Church and State in England.—Becket and Henry II. See ENGLAND. A. D. 1162-1170.

A. D. 1198-1216.—The establishing of Papal Sovereignty in the States of the Church.—Innocent III. may be called the founder of the States of the Church. The lands with which Pippin and Charles had invested the Popes were held subject to the suzerainty of the Frankish sovereign and owned his jurisdiction. On the downfall of the Carolingian Empire the neighbouring nobles, calling themselves Papal vassals, seized on these lands, and when they were ousted in the Pope's name by the Normans, the Pope did not gain by the change of neighbours. Innocent III. was the first Pope who claimed and exercised the rights of an Italian prince. He exacted from the Imperial Prefect in Rome the oath of allegiance to himself, he drove the Imperial vassals from the Matildan domain [see TUSCANY. A. D. 685-1115], and compelled Constance, the widowed queen of Sicily, to recognise the Papal suzerainty over her ancestral kingdom. He obtained from the Emperor Otto IV. (1201) the cession of all the lands which the Papacy claimed, and so established for the first time an undisputed title to the Papal States."—M. Creighton, *Hist. of the Papacy during the Period of the Reformation*, v. 1, p. 21.

A. D. 1198-1294.—The succession of Popes.—Innocent III., A. D. 1198-1216; Honorius III., 1216-1227; Gregory IX., 1227-1241; Celestine IV., 1241; Innocent IV., 1243-1254; Alexander IV., 1254-1261; Urban IV., 1261-1264; Clement IV., 1265-1268; Gregory X., 1271-1276; Innocent V., 1276; Hadrian V., 1276; John XXI., 1276-1277; Nicholas III., 1277-1280; Martin IV., 1281-1285; Honorius IV., 1285-1287; Nicholas IV., 1288-1292; Celestine V., 1294.

A. D. 1198-1303.—The acme of Papal power.—The pontificates from Innocent III. to Boniface VIII.—"The epoch when the spirit of papal usurpation was most strikingly displayed was the pontificate of Innocent III. In each of the three leading objects which Rome had pursued, independent sovereignty, supremacy over the Christian church, control over the princes of the earth, it was the fortune of this pontiff to conquer. He realized . . . that fond hope of so many of his predecessors, a dominion over Rome and the central parts of Italy. During his pontificate Constantinople was taken by the Latins; and however he might seem to regret a diversion of the crusaders, which impeded the recovery of the Holy Land, he exulted in the obedience of the new patriarch and the reunion of the Greek church. Never, perhaps, either before or since, was the great eastern schism in so fair a way of being healed; even the kings of Bulgaria and Armenia acknowledged the supremacy of Innocent, and permitted his interference with their ecclesiastical institutions. The maxims of Greg-

France stood by the crown, treating the exhortations of the clergy with defiance. The pope, incensed at this resistance, published the Decretal called 'Unam sanctam,' which affirms the unity of the Church, without which there is no salvation, and hence the unity of its head in the successor of St Peter. Under the pope are two swords, the spiritual and the material—the one to be used by the church, the other for the church.

The temporal sword is subject to the spiritual, and the spiritual to God only. The conclusion is, 'that it is absolutely essential to the salvation of every human being that he be subject unto the Roman pontiff.' The king, who showed great moderation, appealed to a general council, and forbade his subjects to obey any orders of Boniface till it should be assembled. The pope resorted to the usual weapons. He drew up a bull for the excommunication of the king, offered France to Albert of Austria, king of the Romans, and wrote to the king of England to incite him to prosecute his war. Meantime Philip having sent William de Nogaret on an embassy to the pope, this daring envoy conceived the design of making him prisoner. Entering Anagni [the pope's native town and frequent residence, 40 miles from Rome] at the head of a small force, privately raised in the neighbourhood, the conspirators, aided by some of the papal household, gained possession of the palace and burst into the pope's presence. Boniface, deeming himself a dead man, had put on his pontifical robes and crown, but these had little effect on the irreverent intruders. De Nogaret was one of the Albigenses, his companion, a Colonna was so inflamed at the sight of his persecutor that he struck him on the face with his mailed hand, and would have killed him but for the intervention of the other. The captors unaccountably delaying to carry off their prize, the people of the place rose and rescued the Holy Father. He hastened back to Rome but died of the shock a month after, leaving a dangerous feud between the Church and her eldest son.—G. Trevor, *Rome from the Fall of the Western Empire*, ch. 9.—"Boniface has been consigned to infamy by contemporary poets and historians, for the exhibition of some of the most revolting features of the human character. Many of the charges, such as that he did not believe in eternal life, that he was guilty of monstrous heresy, that he was a wizard, and that he asserted that it is no sin to indulge in the most criminal pleasures—are certainly untrue. They are due chiefly to his cruelty to Celestine and the Celestinians, and his severity to the Colonnas, which led the two latter to go everywhere blackening his character. They have been exaggerated by Dante, and they may be ascribed generally to his pride and violence, and to the obstinate determination, formed by a man who 'was born an age too late,' to advance claims then generally becoming unpopular, far surpassing in arrogance those maintained by the most arbitrary of his predecessors. . . . This victory of Philip over Boniface was, in fact, the commencement of a wide-spread reaction on the part of the laity against ecclesiastical predominance. The Papacy had first shown its power by a great dramatic act, and its decline was shown in the same manner. The drama of Anagni is to be set against the drama of Canossa."—A. R. Pennington, *The Church in Italy*, ch. 6.—"The next pope, Bene-

dict XI, endeavoured to heal the breach by annulling the decrees of Boniface against the French king, and reinstating the Colonnas, but he was cut off by death in ten months from his election [1304], and it was generally suspected that his removal was effected by poison. On the death of Benedict, many of the cardinals were for closing the breach with France by electing a French pope, the others insisted that an Italian was essential to the independence of the Holy See. The difference was compromised by the election of the archbishop of Bordeaux, a Frenchman by birth, but owing his preferments to Boniface, and an active supporter of his quarrel against Philip. The archbishop, however, had secretly come to terms with the king, and his first act, as Clement V., was to summon the cardinals to attend him at Lyons, where he resolved to celebrate his coronation. The Sacred College crossed the Alps with undissembled repugnance, and two and seventy years elapsed before the Papal court returned to Rome. This period of humiliation and corruption the Italian writers not inaptly stigmatise as the 'Babylonish captivity.' Clement began his pontificate by honourably fulfilling his engagements with the French. He absolved the king and all his subjects. If it be true that the king claimed

the condemnation of Boniface as a heretic, Clement had the manliness to refuse. He ventured to inflict a further disappointment by supporting the claim of Henry of Luxembourg to the empire in preference to the French king's brother. To escape the further importunities of his too powerful ally, the pope removed into the dominions of his own vicar the king of Naples (A. D. 1309). The place selected was Avignon, belonging to Charles the Lame as count of Provence. In the 9th century, it [Avignon] passed to the kings of Arles, or Burgundy, but afterwards became a free republic, governed by its own consuls, under the suzerainty of the count of Provence. The Neapolitan dynasty, though of French origin, was independent of the French crown, when the pope took up his residence at Avignon. Charles the Lame was soon after succeeded by his third son Robert, who, dying in 1343, left his crown to his granddaughter Joanna the young and beautiful wife of Andrew, prince of Hungary. In one of her frequent exiles Clement took advantage of her necessities to purchase her rights in Avignon for 80,000 gold florins but this inadequate price was never paid. The pope placed it to the account of the tribute due to himself from the Neapolitan crown, and having procured a renunciation of the paramount suzerainty of the emperor, he took possession of the city and territory as absolute sovereign (A. D. 1348).—G. Trevor, *Rome from the Fall of the Western Empire*, ch. 9-10.

Also in H. H. Milman, *Hist. of Latin Christianity*, bk. 12 (c. 5).—J. E. Darras, *Hist. of the Catholic Church*, period 6, ch. 1 (c. 8).

A. D. 1305-1377.—The Popes of "the Babylonish Captivity" at Avignon.—The following is the succession of the Popes during the Avignon period: Boniface VIII., A. D. 1294-1303; Benedict XI., 1303-1304; Clement V., 1305-1314; John XXII., 1316-1334; Benedict XII., 1334-1342; Clement VI., 1342-1352; Innocent VI., 1352-1362; Urban V., 1362-1370; Gregory XI., 1371-1378.—"The Avignon Popes, without exception, were all more or less dependent upon

France. Frenchmen themselves, and surrounded by a College of Cardinals in which the French element predominated, they gave a French character to the government of the Church. This character was at variance with the principle of universality inherent in it and in the Papacy. . . . The migration to France, the creation of a preponderance of French Cardinals, and the consequent election of seven French Popes in succession, necessarily compromised the position of the Papacy in the eyes of the world, creating a suspicion that the highest spiritual power had become the tool of France. This suspicion, though in many cases unfounded, weakened the general confidence in the Head of the Church, and awakened in the other nations a feeling of antagonism to the ecclesiastical authority which had become French. The bonds which united the States of the Church to the Apostolic See were gradually loosened. . . . The dark points of the Avignon period have certainly been greatly exaggerated. The assertion that the Government of the Avignon Popes was wholly ruled by the 'will and pleasure of the Kings of France,' is, in this general sense, unjust. The Popes of those days were not all so weak as Clement V., who submitted the draft of the Bull, by which he called on the Princes of Europe to imprison the Templars, to the French King. Moreover, even this Pope, the least independent of the 14th century Pontiffs, for many years offered a passive resistance to the wishes of France, and a writer [Weick], who has thoroughly studied the period, emphatically asserts that only for a few years of the Pontificate of Clement V. was the idea so long associated with the 'Babylonian Captivity' of the Popes fully realized. The extension of this epithet to the whole of the Avignon sojourn is an unfair exaggeration."—L. Pastor, *Hist. of the Popes from the Close of the Middle Ages*, v. 1, pp. 58-60.

A. D. 1306-1393.—Resistance to Papal encroachments in England. See ENGLAND: A. D. 1306-1393.

A. D. 1314-1347.—Pretension to settle the disputed election of Emperor.—The long conflict with Louis of Bavaria in Germany and Italy. See GERMANY: A. D. 1314-1347.

A. D. 1347-1354.—Rienzi's revolution at Rome. See ROME: A. D. 1347-1354.

A. D. 1352-1378.—Subjugation of the States of the Church and the return from Avignon to Rome.—Revolt and war in the Papal States, supported by Florence.—"Under the pontificate of Innocent VI. the advantages reaped by the Papal See from its sojourn at Avignon seemed to have come to an end. The disturbed condition of France no longer offered them security and repose. . . . Moreover, the state of affairs in Italy called loudly for the Pope's intervention. . . . The desperate condition of the States of the Church, which had fallen into the hands of small princes, called for energetic measures, unless the Popes were prepared to see them entirely lost to their authority. Innocent VI. sent into Italy a Spanish Cardinal, Gil Albornoz, who had already shown his military skill in fighting against the Moors. The fiery energy of Albornoz was crowned with success, and the smaller nobles were subdued in a series of hard fought battles. In 1367 Urban V. saw the States of the Church once more reduced into obedience to the Pope." Several motives, accordingly, combined "to

urge Urban V., in 1367, to return to Rome amid the cries of his agonised Cardinals, who shuddered to leave the luxury of Avignon for a land which they held to be barbarous. A brief stay in Rome was sufficient to convince Urban V. that the fears of his Cardinals were not unfounded. . . . After a visit of three years Urban returned to Avignon; his death, which happened three months after his return, was regarded by many as a judgment of God upon his desertion of Rome. Urban V. had returned to Rome because the States of the Church were reduced to obedience: his successor, Gregory XI., was driven to return through dread of losing entirely all hold upon Italy. The French Popes awakened a strong feeling of natural antipathy among their Italian subjects, and their policy was not associated with any of the elements of state life existing in Italy. Their desire to bring the States of the Church immediately under their power involved the destruction of the small dynasties of princes, and the suppression of the democratic liberties of the people. Albornoz had been wise enough to leave the popular governments untouched, and to content himself with bringing the towns under the Papal obedience. But Urban V. and Gregory XI. set up French governors, whose rule was galling and oppressive; and a revolt against them was organised by Florence [1376], who, true to her old traditions, unfurled a banner inscribed only with the word 'Liberty.' The movement spread through all the towns in the Papal States, and in a few months the conquests of Albornoz had been lost. The temporal dominion of the Papacy might have been swept away if Florence could have brought about the Italian league which she desired. But Rome hung back from the alliance, and listened to Gregory XI., who promised to return if Rome would remain faithful. The Papal excommunication handed over the Florentines to be the slaves of their captors in every land, and the Kings of England and France did not scruple to use the opportunity offered to their cupidity. Gregory XI. felt that only the Pope's presence could save Rome for the Papacy. In spite of evil omens—for his horse refused to let him mount when he set out on his journey—Gregory XI. left Avignon; in spite of the entreaties of the Florentines Rome again joyfully welcomed the entry of its Pope in 1377. But the Pope found his position in Italy to be surrounded with difficulties. His troops met with some small successes, but he was practically powerless, and aimed only at settling terms of peace with the Florentines. A congress was called for this purpose, and Gregory XI. was anxiously awaiting its termination that he might return to Avignon; when death seized him, and his last hours were embittered by the thoughts of the crisis that was now inevitable."—M. Creighton, *Hist. of the Papacy during the Period of the Reformation*, introd., ch. 2 (v. 1).

ALSO IN: H. E. Napier, *Florentine History*, bk. 1, ch. 26 (v. 2).—See, also, FLORENCE: A. D. 1375-1378.

A. D. 1360-1378.—Dealings with the Free Company of Sir John Hawkwood.—Wars with Milan, Florence and other states. See ITALY: A. D. 1348-1398.

A. D. 1377-1417.—Election of Urban VI. and Clement VII.—The Great Western Schism.—Battle in Rome and siege and par-

tial destruction of Castle St. Angelo.—The Council of Pisa.—Forty years of Popes and Anti-Popes.—“For 28 years after Rienzi's death, the seat of the Papal Court remained at Avignon; and during this period Rome and the States of the Church were harried to death by contending factions. . . . At last Gregory XI. returned, in January, 1377. The keys of the Castle St. Angelo were sent to him at Corneto; the papal Court was re-established in Rome; but he survived only about a year, and died in March, 1378. Then came the election of a new Pope, which was held in the Castle St. Angelo. While the conclave was sitting, a crowd gathered round the place, crying out, ‘Romano lo volemo’—we will have a Roman for Pope. Yet, notwithstanding this clamour, Cardinal Prignano, Archbishop of Bari, and a Neapolitan by birth, was finally chosen, under the title of Urban VI—[this being an intended compromise between the Italian party and the French party in the college of Cardinals] When Cardinal Orsini presented himself at the window to announce that a new Pope had been elected, the mob below cried out, ‘His name, his name!’ ‘Go to St. Peter's and you will learn,’ answered the Cardinal. The people, misunderstanding his answer, supposed him to announce the election of Cardinal Tebaldeschi, who was arch priest of St. Peter's, and a Roman by birth. This news was received with great joy and acclamation,” which turned to rage when the fact was known. Then “the people . . . broke into still fiercer cries, rushed to arms, and gathering round the conclave, threatened them with death unless a Roman was elected. But the conclave was strong in its position, and finally the people were pacified, and accepted Urban VI. Such, however, was the fear of the Cardinals, that they were with difficulty persuaded to proceed to the Vatican and perform the ceremonies necessary for the installation of the new Pope. This, however, finally was done, and the Castle was placed in the charge of Pietro Guntellino, a Frenchman, and garrisoned by a Gallic guard, the French Cardinals remaining also within its walls for safety. On the 20th of September they withdrew to Fondi, and in conjunction with other schismatics they afterwards [September 20, 1378] elected an anti-Pope [Robert of Geneva] under the title of Clement VII. Guntellino, who took part with them, on being summoned by Urban to surrender the Castle, refused to do so without the order of his compatriots, the French Cardinals at Avignon. Meantime the papal and anti-papal party assaulted each other, first with citations, censures, and angry words, and then with armed force. The anti-papal party, having with them the Breton and Gascon soldiery, and the Savoyards of the Count of Mountjoy, the anti-Pope's nephew, marched upon the city, overcame the undisciplined party of the Pope, reinforced the Castle St. Angelo, and fortified themselves in the Vatican, ravaging the Campagna on their way. The papal party now besieged the Castle, attacking it with machines and artillery, but for a year's space it held out. Finally, on the 26th of April, 1379, the anti-papal party were utterly routed by Alberico, Count of Palliano and Galeazzo, at the head of the papal, Italian, and imperial forces. Terrible was the bloodshed of this great battle, at which, according to Baronius, 5,000 of the anti-papal army fell. But the Castle still

refused to surrender,” until famine forced a capitulation. “The damage done to it during this siege must have been very great. In some parts it had been utterly demolished, and of all its marbles not a trace now remained. . . . After the surrender of the Castle to Urban, such was the rage of the people against it for the injury it had caused them during the siege, that they passed a public decree ordering it to be utterly destroyed and razed to the earth . . . In consequence of this decree, an attempt was made to demolish it. It was stripped of everything by which it was adorned, and its outer casing was torn off, but the solid interior of peperino defied all their efforts, and the attempt was given up.” —W. W. Story, *Castle St. Angelo*, ch. 5.—“Urban was a learned, pious, and austere man; but, in his zeal for the reformation of manners, the correction of abuses, and the retrenchment of extravagant expenditure, he appears to have been wanting in discretion; for immediately after his election he began to act with harshness to the members of the Sacred College, and he also offended several of the secular princes. Towards the end of June, 12 of the cardinals—11 Frenchmen and one Spaniard—obtained permission to leave Rome, owing to the summer heats, and withdrew to Anagni. Here, in a written instrument, dated 9th August, 1378, they protested against the election, as not having been free, and they called on Urban to resign. A few days later, they removed to Fondi, in the kingdom of Naples, where they were joined by three of the Italians whom they had gained over to their views, and, on the 19th of September, the 15 elected an antipope, the French Cardinal Robert of Cevennes [more frequently called Robert of Geneva], who took the name of Clement VII. and reigned at Avignon 16 years, dying September 16, 1394. Thus there were two claimants of the Papal throne—Urban holding his court at Rome, and Clement residing with his followers at Avignon. The latter was strong in the support of the sovereigns of France, Scotland, Naples, Aragon, Castile, and Savoy; while the remainder of Christendom adhered to Urban. Clement was succeeded by Peter de Luna, the Cardinal of Aragon, who, on his election, assumed the name of Benedict XIII., and reigned at Avignon 23 years—A. D. 1394-1417. This lamentable state of affairs lasted altogether 40 years. Urban's successors at Rome, duly elected by the Italian cardinals and those of other nations acting with them, were, Boniface IX., a Neapolitan, A. D. 1389-1404; Innocent VII., a native of Sulmona, A. D. 1404-1406; Gregory XII., a Venetian, A. D. 1406-1409; Alexander V., a native of Candia, who reigned ten months, A. D. 1409-1410, and John XXIII., a Neapolitan, A. D. 1410-1417. . . . Although the Popes above enumerated, as having reigned at Rome, are now regarded as the legitimate pontiffs, and, as such, are inscribed in the Catalogues of Popes, while Clement and Benedict are classed as antipopes, there prevailed at the time much uncertainty on the subject. . . . In February, 1395, Charles VI. of France convoked an assembly of the clergy of his dominions, under the presidency of Simon Cramaudus, Patriarch of Alexandria, in order, if possible, to terminate the schism. The assembly advised that the rival Pontiffs, Boniface IX. and Benedict XIII., should abdicate. The same view was taken by most of the

universities of Europe," but the persons chiefly concerned would not accept it. Nor was it found possible in 1408 to bring about a conference of the two popes. The cardinals, then, of both parties, withdrew support from the factious pontiffs and held a general meeting at Leghorn. There they agreed that Gregory XII. and Benedict XIII. had equally lost all claim to obedience, and they resolved to convoke, on their own authority "a General Council, to meet at Pisa, on the 25th of March, 1409. Gregory and Benedict were duly informed thereof, and were requested to attend the council. . . . The Council of Pisa sat from March 25th to August 7th, 1409. There were present 24 cardinals of both 'obediences,' 4 patriarchs, 12 archbishops, 80 bishops, 87 abbots; the procurators of 102 absent archbishops and bishops, and of 200 absent abbots; the generals of 4 mendicant orders; the deputies of 13 Universities . . . ; the representatives of over 100 cathedral and collegiate chapters, 282 doctors and licentiates of canon and civil law; and the ambassadors of the Kings of England, France, Poland, Bohemia, Portugal, Sicily, and Cyprus." Both claimants of the Papacy were declared unworthy to preside over the Church, and forbidden to act as Pope. In June, the conclave of cardinals assembled and elected a third Pope—one Peter Filargo, a Friar Minor, who took the name of Alexander V., but who died ten months afterwards. The cardinals then elected as his successor Cardinal Cossa, "a politic worldly man, who assumed the name of John XXIII." But, meantime, Germany, Naples and some of the other Italian States still adhered to Gregory, and Benedict kept the support of Scotland, Spain and Portugal. The Church was as much divided as ever. "The Council of Pisa . . . only aggravated the evil which it laboured to cure. Instead of two, there were now three claimants of the Papal Chair. It was reserved for the General Council of Constance to restore union and peace to the Church."—J. N. Murphy, *The Chair of Peter*, ch. 20.—"The amount of evil wrought by the schism of 1378, the longest known in the history of the Papacy, can only be estimated, when we reflect that it occurred at a moment, when thorough reform in ecclesiastical affairs was a most urgent need. This was now utterly out of the question, and, indeed, all evils which had crept into ecclesiastical life were infinitely increased. Respect for the Holy See was also greatly impaired, and the Popes became more than ever dependent on the temporal power, for the schism allowed each Prince to choose which Pope he would acknowledge. In the eyes of the people, the simple fact of a double Papacy must have shaken the authority of the Holy See to its very foundations. It may truly be said that these fifty years of schism prepared the way for the great Apostasy of the 16th century."—L. Pastor, *Hist. of the Popes from the Close of the Middle Ages*, v. 1, p. 141.

ALSO IN: A. Neander, *General Hist. of the Christian Religion and Church*, v. 9, sect. 1.—H. H. Milman, *Hist. of Latin Christianity*, bk. 13, ch. 1-5 (v. 6).—J. Alzog, *Manual of Universal Church Hist.*, sect. 269-270 (v. 3).—J. C. Robertson, *Hist. of the Christian Church*, bk. 8, ch. 5 (s. 7).—St. C. Baddeley, *Charles III. of Naples and Urban VI.*—See, also, ITALY: A. D. 1348-1389. A. D. 1378-1415.—Rival Popes during the Great Schism.—Urban VI., A. D. 1378-1389

(Rome); Clement VII., 1378-1394 (Avignon); Boniface IX., 1389-1404 (Rome); Benedict XIII., 1394-1423 (Avignon); Innocent VII., 1404-1406 (Rome); Gregory XII., 1406-1415 (Rome); Alexander V., 1409-1410 (elected by the Council of Pisa); John XXIII., 1410-1415.

A. D. 1386-1414.—Struggle of the Italian Popes against Ladislaus of Naples. See ITALY (SOUTHERN): A. D. 1386-1414.

A. D. 1414-1418.—The Council of Constance.—Election of Martin V.—Ending of the Great Schism and failure of Church Reform.—"In April, A. D. 1412, the Pope [John XXIII.], to preserve appearances, opened at Rome the council which had been agreed upon at Pisa for the reformation of the Church in her Head and members. Quite a small number of bishops put in an appearance, who, after having condemned the antipopes, and some heretical propositions of Wycliffe and John Huss, hastily adjourned. John, who does not seem to have had any very earnest wish to correct his own life, and who, consequently, could not be expected to be over solicitous about the correction of those of others, was carefully provident to prevent the bishops coming to Rome in excessive numbers. He had come to a secret understanding with Ladislaus, his former enemy, that the latter should have all the roads well guarded. Ladislaus soon turned against the Pope, and forced him to quit Rome, and seek refuge, first at Florence, and next at Bologna (A. D. 1413). From this city John opened communications with the princes of Europe with the purpose of fixing a place for holding the council. . . . The Emperor Sigismund appointed the city of Constance, where the council did, in fact, convene, November 1, A. D. 1414. . . . The abuses which prevailed generally throughout the Church, and which were considerably increased by the existence of three rival Popes, and by the various theories on Church government called forth by the controversy, greatly perplexed men's minds, and created much anxiety as to the direction affairs might eventually take. This unsettled state of feeling accounts for the unusually large number of ecclesiastics who attended the council. There were 18,000 ecclesiastics of all ranks, of whom, when the number was largest, 8 were patriarchs, 24 cardinals, 83 archbishops, close upon 150 bishops, 124 abbots, 50 provosts, and 300 doctors in the various degrees. Many princes attended in person. There were constantly 100,000 strangers in the city, and, on one occasion, as many as 150,000, among whom were many of a disreputable character. Feeling ran so high that, as might have been anticipated, every measure was extreme. Owing to the peculiar composition of the Council, at which only a limited number of bishops were present, and these chiefly in the interest of John XXIII., it was determined to decide all questions, not by a majority of episcopal suffrages, but by that of the representatives of the various nations, including doctors. The work about to engage the Council was of a threefold character, viz., 1. To terminate the papal schism; 2. To condemn errors against faith, and particularly those of Huss; and 3. To enact reformatory decrees. . . . It was with some difficulty that John could be induced to attend at Constance, and when he did finally consent, it was only because he was forced to take the step by the representations

of others. . . . Regarding the Council as a continuation of that of Pisa, he naturally thought that he would be recognized as the legitimate successor of the Pope chosen by the latter. . . . All questions were first discussed by the various nations, each member of which had the right to vote. Their decision was next brought before a general conference of nations, and this result again before the next session of the Council. This plan of organisation destroyed the hopes of John XXIII., who relied for success on the preponderance of Italian prelates and doctors. . . . To intimidate John, and subdue his resistance, a memorial, written probably by an Italian, was put in circulation, containing charges the most damaging to that pontiff's private character. . . . So timely and effective was this blow that John was thenceforth utterly destitute of the energy and consideration necessary to support his authority, or direct the affairs of the Council." In consequence, he sent a declaration to the Council that, in order to give peace to the Church, he would abdicate, provided his two rivals in the Papacy, Gregory XII. and Benedict XIII., would also resign. Later, in March, 1415, he repeated this promise under oath. The Emperor, Sigismund, was about to set out to Nizza to induce the other claimants to resign, when John's conduct gave rise to a suspicion that he did not intend to act in good faith. He was charged with an intention to escape from the Council, with the assistance of Frederic, Duke of Austria. He now gave his promise under oath not to depart from the city before the Council had dissolved. "But, notwithstanding these protestations, John escaped (March 21, 1415), disguised as a groom, during a great tournament arranged by the duke, and made his way to Schaffhausen, belonging to the latter, thence to Laufenburg and Freiburg, thence again to the fortress of Brisac, whence he had intended to pass to Burgundy, and on to Avignon. That the Council went on with its work after the departure of John, and amid the general perplexity and confusion, was entirely due to the resolution of the emperor, the eloquence of Gerson [of the University of Paris], and the indefatigable efforts of the venerable master, now cardinal, d'Ailly. The following memorable decrees were passed . . . : 'A Pope can neither transfer nor dissolve a general Council without the consent of the latter, and hence the present Council may validly continue its work even after the flight of the Pope. All persons, without distinction of rank, even the Pope himself, are bound by its decisions, in so far as these relate to matters of faith, to the closing of the present schism, and to the reformation of the Church of God in her Head and members. All Christians, not excepting the Pope, are under obligation to obey the Council.' . . . Pope John, after getting away safe to Schaffhausen, complained formally of the action of the Council towards himself, summoned all the cardinals to appear personally before him within six days, and sent memorials to the King of France [and others], . . . justifying his flight. Still the Council went on with its work; disposed, after a fashion, of the papal difficulty, and of the cases of Huss and Jerome of Prague [whom it condemned and delivered to the civil authorities, to be burned—see BOURGMA: A. D. 1405-1415]. . . . In the meantime, Frederic, Margrave of Braun-

denburg, acting under the joint order of Council and Emperor, arrested the fugitive Pope at Freiburg, and led him a prisoner to Radolfzell, near Constance, where 54 (originally 72) charges—some of them of a most disgraceful character—extracted from the testimony of a host of witnesses, were laid before him by a committee of the Council." He attempted no defense, and on May 29, 1415, John XXIII. was formally and solemnly deposed and was kept in confinement for the next three years. In July, Gregory XII. was persuaded to resign his papal claims and to accept the dignity of Cardinal Legate of Ancona. Benedict XIII., more obstinate, refused to give up his pretensions, though abandoned even by the Spaniards, and was deposed, on the 26th of July, 1417. "The three claimants to the papacy having been thus disposed of, it now remained to elect a legitimate successor to St. Peter. Previously to proceeding to an election, a decree was passed providing that, in this particular instance, but in no other, six deputies of each nation should be associated with the cardinals in making the choice." It fell upon Otto Colonna, "a cardinal distinguished for his great learning, his purity of life, and gentleness of disposition." In November, 1417, he was anointed and crowned under the name of Martin V. The Council was formally closed on the 16th of May following, without having accomplished the work of Church reformation which had been part of its intended mission. "Sigismund and the German nation, and for a time the English also, insisted that the question of the reformation of the Church, the chief points of which had been sketched in a schema of 18 articles, should be taken up and disposed of before proceeding to the election of a Pope." But in this they were baffled. "Martin, the newly elected Pope, did not fully carry out all the proposed reforms. It is true, he appointed a committee composed of six cardinals and deputies from each nation, and gave the work into their hands; but their councils were so conflicting that they could neither come to a definite agreement among themselves, nor would they consent to adopt the plan of reform submitted by the Pope."—J. Alzog, *Manual of Universal Church Hist.*, sects. 270-271 (v. 3).—"The election of Martin V. might have been a source of unalloyed happiness to Christendom, if he had at once taken the crucial question of Church Reform vigorously in hand; but the Regulations of the Chancery issued soon after his accession showed that little was to be expected from him in this respect. They perpetuated most of the practices in the Roman Court which the Synod had designated as abuses. Neither the isolated measures afterwards substituted for the universal reform so urgently required, nor the Concordats made with Germany, the three Latin nations, and England, sufficed to meet the exigencies of the case, although they produced a certain amount of good. The Pope was indeed placed in a most difficult position, in the face of the various and opposite demands made upon him, and the tenacious resistance offered by interests now long established to any attempt to bring things back to their former state. The situation was complicated to such a degree that any change might have brought about a revolution. It must also be borne in mind that all the proposed reforms involved a diminution of

the Papal revenues; the regular income of the Pope was small and the expenditure was very great. For centuries, complaints of Papal exactions had been made, but no one had thought of securing to the Popes the regular income they required. . . . The delay of the reform, which was dreaded by both clergy and laity, may be explained, though not justified, by the circumstances we have described. It was an unspeakable calamity that ecclesiastical affairs still retained the worldly aspect caused by the Schism, and that the much needed amendment was again deferred."—L. Pastor, *Hist. of the Popes, from the Close of the Middle Ages*, v. 1, pp. 209-210.

ALSO IN: H. H. Milman, *Hist. of Latin Christianity*, bk. 13, ch. 8-10 (c. 6).—J. C. Robertson, *Hist. of the Christian Church*, bk. 8, ch. 8 (c. 7).

A. D. 1431.—Election of Eugenius IV.

A. D. 1431-1448.—The Council of Basle.—Triumph of the Pope and defeat, once more, of Church Reform.—"The Papacy had come forth so little scathed from the perils with which at one time these assemblies menaced it, that a Council was no longer that word of terror which a little before it had been. There was more than one motive for summoning another, if indeed any help was to be found in them. Bohemia, wrapt in the flames of the Hussite War, was scorching her neighbours with fiercer fires than those by which she herself was consumed. The healing of the Greek Schism was not yet confessed to be hopeless, and the time seemed to offer its favourable opportunities. No one could affirm that the restoration of sound discipline, the reformation of the Church in head and in members, had as yet more than begun. And thus, in compliance with the rule laid down at the Council of Constance,—for even at Rome they did not dare as yet openly to set at nought its authority,—Pope Eugenius IV. called a third Council together [1431], that namely of Basle. . . . Of those who sincerely mourned over the Church's ills, the most part, after the unhappy experience of the two preceding Councils, had so completely lost all faith in these assemblies that slight regard was at first yielded to the summons; and this Council seemed likely to expire in its cradle as so many had done before, as not a few should do after. The number of Bishops and high Church dignitaries who attended it was never great. A democratic element made itself felt throughout all its deliberations; a certain readiness to resort to measures of a revolutionary violence, such as leaves it impossible to say that it had not itself to blame for much of its ill-success. At the first indeed it displayed unlooked-for capacities for work, entering into important negotiations with the Hussites for their return to the bosom of the Church; till the Pope, alarmed at these tokens of independent activity, did not conceal his ill-will, making all means in his power to dissolve the Council. This, meanwhile, growing in strength and in self-confidence, re-affirmed all of strongest which had been affirmed already at Pisa and Constance, concerning the superiority of Councils over Popes; declared of itself that, as a lawfully assembled Council, it could neither be dissolved, nor the place of its meeting changed, unless by its own consent; and, having summoned Eugenius and his Cardinals to take their share in its labours, began the work of reformation in ear-

nest. Eugenius yielded for the time; recalled the Bull which had hardly stopped short of anathematizing the Council; and sent his legates to Basle. Before long, however, he and the Council were again at strife; Eugenius complaining, apparently with some reason, that in these reforms one source after another of the income which had hitherto sustained the Papal Court was being dried up, while no other provision was made for the maintenance of its due dignity, or even for the defraying of its necessary expenses. As the quarrel deepened the Pope removed the seat of the Council to Ferrara (Sept. 18, 1437), on the plea that negotiations with the envoys of the Greek Church would be more conveniently conducted in an Italian city; and afterwards to Florence. The Council refused to stir, first suspending (Jan. 24, 1438), then deposing the Pope (July 7, 1439), and electing another, Felix V., in his stead; this Felix being a retired Duke of Savoy, who for some time past had been playing the hermit in a villa on the shores of the lake of Geneva [see SAVOY: 11-15th CENTURIES]. The Council in this extreme step failed to carry public opinion with it. It was not merely that Eugenius denounced his competitor by the worst names he could think of, declaring him a hypocrite, a wolf in sheep's clothing, a Moloch, a Cerberus, a Golden Calf, a second Mahomet, an anti-christ; but the Church in general shrank back in alarm at the prospect of another Schism, to last, it might be, for well-nigh another half century. And thus the Council lost ground daily; its members fell away; its confidence in itself departed; and, though it took long in dying, it did in the end die a death of inanition (June 23, 1448). Again the Pope remained master of the situation, the last reforming Council,—for it was the last,—having failed in all which it undertook as completely and as ingloriously as had done the two which went before."—R. C. Trench, *Lects. on Mediæval Church History*, lect. 20.—"In the year 1438 the Emperor John and the Greek Patriarch made their appearance at the council of Ferrara. In the following year the council was transferred to Florence, where, after long discussions, the Greek emperor, and all the members of the clergy who had attended the council, with the exception of the Bishop of Ephesus, adopted the doctrine of the Roman church concerning the possession of the Holy Ghost, the addition to the Nicene Creed, the nature of purgatory, the condition of the soul after its separation from the body until the day of judgment, the use of unleavened bread in the sacrament of the Lord's Supper, and the papal supremacy. The union of the two churches was solemnly ratified in the magnificent cathedral of Florence on the 6th of July 1439, when the Greeks abjured their ancient faith in a vaster edifice and under a loftier dome than that of their own much-vaunted temple of St. Sophia. The Emperor John derived none of the advantages he had expected from the simulated union of the churches. Pope Eugenius, it is true, supplied him liberally with money, and bore all the expenses both of the Greek court and clergy during their absence from Constantinople; he also presented the emperor with two galleys, and furnished him with a guard of 300 men, well equipped, and paid at the cost of the papal treasury; but his Holiness forgot his promises to send a fleet to defend Constantinople, and none

of the Christian princes showed any disposition to fight the battles of the Greeks, though they took up the cross against the Turks. On his return John found his subjects indignant at the manner in which the honour and doctrines of the Greek church had been sacrificed in an unsuccessful diplomatic speculation. The bishops who had obsequiously signed the articles of union at Florence now sought popularity by deserting the emperor, and making a parade of their repentance, lamenting their wickedness in falling off for a time from the pure doctrine of the orthodox church. The only permanent result of this abortive attempt at Christian union was to increase the bigotry of the orthodox, and to furnish the Latins with just grounds for condemning the perfidious dealings and bad faith of the Greeks. In both ways it assisted the progress of the Othoman power. The Emperor John, seeing public affairs in this hopeless state, became indifferent to the future fate of the empire, and thought only of keeping on good terms with the sultan.—G. Finlay, *History of the Byzantine and Greek Empires*, bk. 4, ch. 2, sect. 6 (v. 2).—Pope Eugenius died, February 23, 1447, but his successors were able to secure the fruits of the victory [over the Council of Basle] for a long course of years. The victory was won at a heavy cost, both for the Popes and for Christendom, for the Papacy recovered its ascendancy far more as a political than as a religious power. The Pope became more than ever immersed in the international concerns of Europe and his policy was a tortuous course of craft and intrigue, which in those days passed for the new art of diplomacy. . . . To revert to a basis of spiritual domination lay beyond the vision of the energetic princes, the refined dilettanti, the dexterous diplomatists, who sat upon the chair of St. Peter during the age succeeding the Council of Basle. Of signs of uneasiness abroad they could not be quite ignorant, but they sought to divert men's minds from the contemplation of so perplexing a problem as Church reform, by creating or fostering new atmospheres of excitement and interest. . . . or at best (if we may adopt the language of their apologists) they took advantage of the literary and artistic movement then active in Italy as a means to establish a higher standard of civilisation which might render organic reform needless.—R. L. Poole, *Wycliffe and Movements for Reform*, ch. 12.

ALSO IN J. E. Darras, *General Hist. of the Catholic Church*, 6th period, ch. 4 (v. 3).—See, also, FRANCE: A. D. 1438, and 1515-1518.

A. D. 1439.—Election of Felix V. (by the Council of Basle).

A. D. 1447-1455.—The pontificate of Nicolas V.—Recovery of character and influence.—Beginning of the Renaissance. See ITALY A. D. 1447-1480.

A. D. 1455.—Election of Callistus III.

A. D. 1458.—Election of Pius II., known previously as the learned Cardinal Aeneas Sylvius Piccolomini, historian and diplomatist.

A. D. 1464.—Election of Paul II.

A. D. 1471-1513.—The darkest age of Papal crime and vice.—Sixtus IV. and the Borgias.—The warrior Pontiff, Julius II.—“The impunity with which the Popes escaped the councils held in the early part of the 15th century was well fitted to inspire them with a reckless contempt for public opinion; and from that

period down to the Reformation, it would be difficult to parallel among temporal princes the ambitious, wicked, and profligate lives of many of the Roman Pontiffs. Among these, Francesco della Rovere, who succeeded Paul II. with the title of Sixtus IV., was not the least notorious. Born at Savona, of an obscure family, Sixtus raised his nephews, and his sons who passed for nephews, to the highest dignities in Church and State, and sacrificed for their aggrandisement the peace of Italy and the cause of Christendom against the Turks. Of his two nephews, Julian and Leonard della Rovere, the former, afterwards Pope Julius II., was raised to the purple in the second year of his uncle's pontificate.” It was this pope—Sixtus IV.—who had a part in the infamous “Conspiracy of the Pazzi” to assassinate Lorenzo de' Medici and his brother [see FLORENCE A. D. 1469-1492]. “This successor of St. Peter took a pleasure in beholding the mortal duels of his guards, for which he himself sometimes gave the signal. He was succeeded [1484] by Cardinal Gian Batista Cibo, a Genoese, who assumed the title of Innocent VIII. Innocent was a weak man, without any decided principle. He had seven children, whom he formally acknowledged, but he did not seek to advance them so shamelessly as Sixtus had advanced his ‘nephews.’ Pope Innocent VIII. [who died July 25, 1492] was succeeded by the atrocious Cardinal Roderigo Borgia, a Spaniard of Valencia, where he had at one time exercised the profession of an advocate. After his election he assumed the name of Alexander VI. Of 20 cardinals who entered the conclave, he is said to have bought the suffrages of all but five; and Cardinal Ascanio Sforza, whom he feared as a rival, was propitiated with a present of silver that was a load for four mules. Alexander's election was the signal for flight to those cardinals who had opposed him. . . . Pope Alexander had by the celebrated Vanozza, the wife of a Roman citizen, three sons: John, whom he made Duke of Gandia, in Spain, Caesar and Geoffrey, and one daughter, Lucretia.”—T. H. Dyer, *Hist. of Modern Europe*, v. 1, pp. 105, 108, 175, 177-178.—Under the Borgias, “treasons, assassinations, tortures, open debauchery, the practice of poisoning, the worst and most shameless outrages, are unblushingly and publicly tolerated in the open light of heaven. In 1490, the Pope's vicar having forbidden clerics and laics to keep concubines, the Pope revoked the decree, ‘saying that that was not forbidden, because the life of priests and ecclesiastics was such that hardly one was to be found who did not keep a concubine, or at least who had not a courtesan.’ Caesar Borgia at the capture of Capua ‘chose forty of the most beautiful women, whom he kept for himself, and a pretty large number of captives were sold at a low price at Rome.’ Under Alexander VI., ‘all ecclesiastics, from the greatest to the least, have concubines in the place of wives, and that publicly. If God hinder it not,’ adds this historian, ‘this corruption will pass to the monks and religious orders, although, to confess the truth, almost all the monasteries of the town have become bawd-houses, without any one to speak against it.’ With respect to Alexander VI., who loved his daughter Lucretia, the reader may find in Burchard the description of the marvellous orgies in which he joined with Lucretia and Caesar, and

the enumeration of the prizes which he distributed. Let the reader also read for himself the story of the bestiality of Pietro Luigi Farnese, the Pope's son, how the young and upright Bishop of Fano died from his outrage, and how the Pope, speaking of this crime as 'a youthful levity,' gave him in this secret bull 'the fullest absolution from all the pains which he might have incurred by human incontinence, in whatever shape or with whatever cause.' As to civil security, Bentivoglio caused all the Marescotti to be put to death; Hippolyto d'Este had his brother's eyes put out in his presence; Cesar Borgia killed his brother; murder is consonant with their public manners, and excites no wonder. A fisherman was asked why he had not informed the governor of the town that he had seen a body thrown into the water, 'he replied that he had seen about a hundred bodies thrown into the water during his lifetime in the same place, and that no one had ever troubled about it.' 'In our town,' says an old historian, 'much murder and pillage was done by day and night, and hardly a day passed but some one was killed.' Cesar Borgia one day killed Perozo, the Pope's favourite, between his arms and under his cloak, so that the blood spurted up to the Pope's face. He caused his sister's husband to be stabbed and then strangled in open day, on the steps of the palace; count, if you can, his assassinations. Certainly he and his father, by their character, morals, open and systematic wickedness, have presented to Europe the two most successful images of the devil. . . . Despotism, the Inquisition, the Ciceri, dense ignorance, and open knavery, the shamelessness and the smartness of harlequins and rascals, misery and vermin,—such is the issue of the Italian Renaissance"—H. A. Taine, *Hist. of English Literature*, v. 1, pp. 354-355.—"It is certain . . . that the profound horror with which the name of Alexander VI. strikes a modern ear, was not felt among the Italians at the time of his election. The sentiment of hatred with which he was afterwards regarded arose partly from the crimes by which his Pontificate was rendered infamous, partly from the fear which his son Cesare inspired, and partly from the mysteries of his private life which revolted even the corrupt conscience of the 16th century. This sentiment of hatred had grown to universal execration at the time of his death. In course of time, when the attention of the Northern nations had been directed to the iniquities of Rome, and when the glaring discrepancy between Alexander's pretension as a Pope and his conduct as a man had been apprehended, it inspired a legend, which, like all legends, distorts the facts which it reflects. Alexander was, in truth, a man eminently fitted to close an old age and to inaugurate a new, to demonstrate the paradoxical situation of the Popes by the inexorable logic of his practical impiety, and to fuse two conflicting world forces in the cynicism of supreme corruption. . . . Alexander was a stronger and a firmer man than his immediate predecessors. 'He combined,' says Guicciardini, 'craft with singular sagacity, a sound judgment with extraordinary powers of persuasion; and to all the grave affairs of life he applied ability and pains beyond belief.' His first care was to reduce Rome to order. The old factions of Colonna and Orsini, which Sixtus had scotched, but which had raised their heads again during the dotage

of Innocent, were destroyed in his pontificate. In this way, as Machiavelli observed, he laid the real basis for the temporal power of the Papacy. Alexander, indeed, as a sovereign, achieved for the Papal See what Louis XI. had done for the throne of France, and made Rome on its small scale follow the type of the large European monarchies. . . . Former Pontiffs had raised money by the sale of benefices and indulgences: this, of course, Alexander also practised—to such an extent, indeed, that an epigram gained currency; 'Alexander sells the keys, the altars, Christ. Well, he bought them; so he has a right to sell them.' But he went further and took lessons from Tiberius. Having sold the scarlet to the highest bidder, he used to feed his prelate with rich benefices. When he had fattened him sufficiently, he poisoned him, laid hands upon his hoards, and recommenced the game. . . . Former Popes had preached crusades against the Turk, languidly or energetically according as the coasts of Italy were threatened. Alexander frequently invited Bajazet to enter Europe and relieve him of the princes who opposed his intrigues in the favour of his children. The fraternal feeling which subsisted between the Pope and the Sultan was to some extent dependent on the fate of Prince Djem, a brother of Bajazet and son of the conqueror of Constantinople, who had fled for protection to the Christian powers, and whom the Pope kept prisoner, receiving 40,000 ducats yearly from the Porte for his jail fee. . . . Lucrezia, the only daughter of Alexander by Vannozza, took three husbands in succession, after having been formally betrothed to two Spanish nobles. . . . History has at last done justice to the memory of this woman, whose long yellow hair was so beautiful, and whose character was so colourless. The legend which made her a poison-brewing Maenad, has been proved a lie—but only at the expense of the whole society in which she lived. . . . It seems now clear enough that not hers, but her father's and her brother's, were the atrocities which made her married life in Rome a byword. She sat and smiled through all the tempests which tossed her to and fro, until she found at last a fair port in the Duchy of Ferrara. . . . [On the 12th of August, 1503], the two Borgias invited the Cardinal Camerlengo to dine with them in the Belvedere of Pope Innocent. Thither by the hands of Alexander's butler they previously conveyed some poisoned wine. By mistake they drank the death-cup mingled for their victim. Alexander died, a black and swollen mass, hideous to contemplate, after a sharp struggle with the poison."—J. A. Symonds, *Renaissance in Italy: The Age of the Despots*, ch. 6.—The long-accepted story of Pope Alexander's poisoning, as related above by Mr. Symonds, is now discredited. "The principal reason why this picturesque tale has of late been generally regarded as a fiction is the apparent impossibility of reconciling it with a fact in connexion with Pope Alexander's last illness which admits of no dispute, the date of its commencement. The historians who relate the poisoning unanimously assert that the effect was sudden and overpowering, that the pope was carried back to the Vatican in a dying state and expired shortly afterwards. The 18th of August has hitherto been accepted without dispute as the date of his death: it follows, therefore, that the fatal banquet must have been on the 17th of

the earliest. But a cloud of witnesses, including the despatches of ambassadors resident at the papal court, prove that the pope's illness commenced on the 12th, and that by the 17th his condition was desperate. The Venetian ambassador and a Florentine letter-writer, moreover, the only two contemporary authorities who assign a date for the entertainment, state that it was given on the 5th or 6th, . . . which would make it a week before the pope was taken ill. . . . It admits . . . of absolute demonstration that the banquet could not have been given on the 12th or even on the 11th, and of proof hardly less cogent that the pope did actually die on the 18th. All the evidence that any entertainment was ever given, or that any poisoning was ever attempted, connects the name of Cardinal Corneto with the transaction. He and no other, according to all respectable authorities (the statement of late writers that ten cardinals were to have been poisoned at once may be dismissed without ceremony as too ridiculous for discussion), was the cardinal whom Alexander on this occasion designed to remove. Now, Cardinal Corneto was not in a condition to partake of any banquet either on 11 Aug. or 12 Aug. Giustiniani, the Venetian ambassador, who attributes the pope's illness to a fever contracted at supper at the cardinal's villa on 5 Aug., says, writing on the 13th, 'All have felt the effects, and first of all Cardinal Adrian [Corneto], who attended mass in the papal chapel on Friday [11 Aug.], and after supper was attacked by a violent paroxysm of fever, which endured until the following morning; yesterday [the 12th] he had it again, and it has returned to-day.' Evidently, then, the cardinal could not give or even be present at an entertainment on the 12th, and nothing could have happened on that day to throw a doubt on the accuracy of Burcardus's statement that the pope was taken ill in the morning, which would put any banquet and any poisoning during the course of it out of the question. . . . There is, therefore, no reason for discrediting the evidence of the two witnesses, the only contemporary witnesses to date, who fix the supper to 5 Aug. or 6 Aug. at the latest. It is possible that poison may have been then administered which did not produce its effects until 12 Aug.; but the picturesque statement of the suddenness of the pope's illness and the consternation thus occasioned are palpable fictions, which so gravely impair the credit of the historians relating them that the story of the poisoning cannot be accepted on their authority. . . . The story, then, that Alexander accidentally perished by poison which he had prepared for another—though not in itself impossible or even very improbable—must be dismissed as at present unsupported by direct proof or even incidental confirmation of any kind. It does not follow that he may not have been poisoned designedly."—R. Garnett, *The Alleged Poisoning of Alexander VI.* (*English Historical Rev.*, April, 1894).—"Of Pius III., who reigned for a few days after Alexander, no account need be taken. Giuliano della Rovere was made Pope in 1503. Whatever opinion may be formed of him considered as the high-priest of the Christian faith, there can be no doubt that Julius II. was one of the greatest figures of the Renaissance, and that his name, instead of that of Leo X., should by right be given to the golden age of letters and of arts in Rome. He

stamped the century with the impress of a powerful personality. It is to him we owe the most splendid of Michael Angelo's and Raphael's masterpieces. The Basilica of St. Peter's, that materialized idea, which remains to symbolize the transition from the Church of the Middle Ages to the modern semi-secular supremacy of Papal Rome, was his thought. No nepotism, no loathsome sensuality, no flagrant violation of ecclesiastical justice stain his pontificate. His one purpose was to secure and extend the temporal authority of the Popes; and this he achieved by curbing the ambition of the Venetians, who threatened to enslave Romagna, by reducing Perugia and Bologna to the Papal sway, by annexing Parma and Piacenza, and by entering on the heritage bequeathed to him by Cesare Borgia. At his death he transmitted to his successors the largest and most solid sovereignty in Italy. But restless, turbid, never happy unless fighting, Julius drowned the peninsula in blood. He has been called a patriot, because from time to time he raised the cry of driving the barbarians from Italy: it must, however, be remembered that it was he, while still Cardinal di San Pietro in Vincoli, who finally moved Charles VIII. from Lyons; it was he who stirred up the League of Cambray [see VENICE: A. D. 1508-1509] against Venice, and who invited the Swiss mercenaries into Lombardy [see ITALY: A. D. 1510-1513]; in each case adding the weight of the Papal authority to the forces which were enslaving his country. . . . Leo X. succeeded Julius in 1513, to the great relief of the Romans, wearied with the continual warfare of the old 'Pontefice terribile.'"—J. A. Symonds, *Renaissance in Italy: The Age of the Despots*, ch. 6.

ALSO IN: J. C. Robertson, *Hist. of the Christian Church*, bk. 9, ch. 5 (c. 8).—M. Creighton, *Hist. of the Papacy*, bk. 5, ch. 3-17.—W. Gilbert, *Lucrezia Borgia*.—P. Villari, *Life and Times of Machiavelli*, introd., ch. 4 (r. 1); bk. 1, ch. 6-14 (r. 2-3).

A. D. 1493.—The Pope's assumption of authority to give the New World to Spain. See AMERICA: A. D. 1493.

A. D. 1496-1498.—The condemnation of Savonarola. See FLORENCE: A. D. 1490-1498.

15th-16th Centuries.—At the beginning of the Reformation Movement.—"An increase in pilgrimages first begins to mark a new phase of religious life which was encouraged by the admonitions of preachers of repentance like Capistrano. Like an avalanche did the numbers grow of the pilgrims who streamed together from all parts of Upper and Central Germany, from the foot of the Alps to the Harz Mountains. . . . If that way of striving after righteousness before God, vain and mistaken as it seems to us, may be looked upon as religion, then the last fifty or sixty years before the reformation show an exceptionally high degree of religious feeling, or at least of religious need; a feeling ever increasing through lack of means to satisfy it. With regard to the clergy, indeed, things looked dark enough, especially in North and Central Germany. One does not know which was greater, their lack of knowledge or their lack of morality. . . . That period of history, indeed, might be called a prosperous one by any one regarding merely superficially the condition of social and political affairs. It is well known how German

commerce prospered at that time, extending to all parts of the world and ever having new paths opened up for it by the new discoveries. French men and Italians, astounded at the riches and princely splendor which the commercial magnates in the South German trade centres were able to display, sang the praises of the prosperity and culture of the land. Industry and commerce were on the increase, and art, realizing its highest aims, found an abiding place and self-sacrificing patrons in the houses of the citizens. With every year the number of high and low grade schools on the Rhine and in South Germany increased in number, and were still scarcely able to do justice to the pressing educational needs. An undercurrent of fresh and joyous creative impulse, full of promise for the future, can be traced among the burghers. But if one regards the age as a whole one sees everywhere not only a threatening, but actually a present decline. The abundant popular literature, more even than the writings of scholars, gives a clear insight into these matters. There is reason to believe that never, even counting the present day, have there been so many beggars as in those decades. It must be borne in mind that, both practically and theoretically, beggary was furthered by the church. Much from her rich table fell into the lap of the poor man, and actually not only was it no shame to beg, but beggary was a vocation like any other. Men did, on the other hand, have the consciousness that the great accumulation of capital in the hands of individuals furthered poverty as it always does. The complaints are general against 'selfishness', the pauper, the town artisan, the noble and the scholar are remarkably in accord on this one point, that deception, usury and cheating are the only explanation of the prosperity of the merchant. When the knight attacked the goods waggon of the traders he believed that he was only taking what rightfully belonged to himself. The merchants and the rich prelates were responsible to his mind for the deterioration of his own class or estate which can no longer hold its own against the rich civilians. All the more does he oppress his own serfs. Only seldom among the higher classes do we hear a word of pity for the poor man, a word of blame against the fleecing and harassing of the peasants; much oftener bitter scorn and mockery, which nevertheless is founded on fear: for men know well enough in their inmost souls that the peasant is only waiting for a suitable moment in which to strike out and take bloody vengeance, and anxiously do they await the future. Even among the citizens themselves those who were without possessions were filled with hatred against the rich and against those of high degree. The introduction of Roman law, unintelligible to the burgher and peasant, made the feeling of being without law a common one. The more firmly did men pin their faith on that future in which the Last Judgment of God was to come and annihilate priests and lords. Such impressions, which were kept vivid by an ever-spreading popular literature, by word of mouth and by pictorial representations, could only be heightened by the state of political affairs in the last decades of the 15th century and the first years of the 16th. . . . With intense interest did men follow the transactions of the diets which promised to better affairs. One plan of taxation followed on the heels of another.

What project was left undiscussed for the better carrying out of the Peace of the Land! In the end everything remained as it had been save the want and general discomfort which increased from year to year. Bad harvests and consequent rise in prices, famine, severe sicknesses and plagues are once more the stock chapters in the chronicles. Frightful indeed were the ravages caused by the first, almost epidemic, appearance of the Syphilis, with regard to which, during the whole period of the reformation, the moral judgment wavered. It is a wondrous, gloomy time, torn by contradictions, a time in which all is in a ferment, everything seems to totter. Everything but one institution, the firmly welded edifice of the Roman church. To Germany also came the news of the horrible vices with which the popes just at this time disgraced the Holy See. People knew that no deed was too black for them when it was a question of satisfying their greed of power and their lust. But nevertheless they remained the successors of Peter and the representatives of Christ, and so little can one speak of a process of dissolution in the church that the latter appears on the contrary the only stable power and the religious ecclesiastical idea is rather the one that rules all things. Although men to a great extent scorn and mock her servants and long often with burning hatred for their annihilation, yet it continues always to be the church that holds the keys of the Kingdom of Heaven and that can avert the wrath of God, the church, to which the anxious soul turns as the last anchor of hope and tries to outdo itself in her service. It is not indeed pious reverence for a God who is holy and yet gracious that draws the sinners to their knees but the dread of the tortures of purgatory and of the wrath of Him who sits above the world to judge it. This causes the soul, restless, dissatisfied, to be ceaseless in its endeavors to conciliate the Angry One through sacrificial service—the whole religious activity being one half despairing 'Miserere' called forth by fear. Such was the spirit of the age in which Martin Luther was born and in which he passed his youth"—Kolde, *Martin Luther (trans. from the German)*, v. 1, pp. 5-27.

A. D. 1503 (September).—Election of Pius III.

A. D. 1503 (October).—Election of Julius II.

A. D. 1508-1509.—Pope Julius II. and the League of Cambrai against Venice. See VENICE: A. D. 1508-1509.

A. D. 1510-1513.—The Holy League against France.—The pseudo-council at Pisa.—Conquests of Julius II. See ITALY: A. D. 1510-1513.

A. D. 1513.—Election of Leo X.

A. D. 1515-1516. Treaty of Leo X. with Francis I. of France.—Abrogation of the Pragmatic Sanction of Charles VII.—The Concordat of Bologna.—Destruction of the liberties of the Gallican Church. See FRANCE: A. D. 1515-1518.

A. D. 1516-1517.—Monetary demands of the court and family of Pope Leo X., and his financial expedients.—The theory of indulgences and their marketability.—"The position which the pope [Leo X.], now absolute lord of Florence and master of Siena, occupied, the powerful alliances he had contracted with the other powers of Europe, and the views which

family entertained on the rest of Italy, rendered it absolutely indispensable for him, spite of the prodigality of a government that knew no restraint, to be well supplied with money. He seized every occasion of extracting extraordinary revenues from the church. The Lateran council was induced, immediately before its dissolution (15th of March, 1517), to grant the pope a tenth of all church property throughout Christendom. Three different commissions for the sale of indulgences traversed Germany and the northern states at the same moment. These expedients were, it is true, resorted to under various pretexts. The tenths were, it was said, to be expended in a Turkish war, which was soon to be declared; the produce of indulgences was for the building of St. Peter's Church, where the bones of the martyrs lay exposed to the inclemency of the elements. But people had ceased to believe in these pretences. . . . For there was no doubt on the mind of any reasonable man, that all these demands were mere financial speculations. There is no positive proof that the assertion then so generally made—that the proceeds of the sale of indulgences in Germany was destined in part for the pope's sister Maddelena—was true. But the main fact is indisputable, that the ecclesiastical aids were applied to the uses of the pope's family."—L. Ranke, *Hist. of the Reformation in Germany*, bk. 2, ch. 1 (v. 1).—"Indulgences, in the earlier ages of the Church, had been a relaxation of penance, or of the discipline imposed by the Church on penitents who had been guilty of mortal sin. The doctrine of penance required that for such sin satisfaction should be superadded to contrition and confession. Then came the custom of commuting these appointed temporal penalties. When Christianity spread among the northern nations, the canonical penances were frequently found to be inapplicable to their condition. The practice of accepting offerings of money in the room of the ordinary forms of penance, harmonized with the penal codes in vogue among the barbarian peoples. At first the priest had only exercised the office of an intercessor. Gradually the simple function of declaring the divine forgiveness to the penitent transformed itself into that of a judge. By Aquinas, the priest is made the instrument of conveying the divine pardon, the vehicle through which the grace of God passes to the penitent. With the jubilees, or pilgrimages to Rome, ordained by the popes, came the plenary indulgences, or the complete remission of all temporal penalties—that is, the penalties still obligatory on the penitent—on the fulfillment of prescribed conditions. These penalties might extend into purgatory, but the indulgence obliterated them all. In the 13th century, Alexander of Hales and Thomas Aquinas set forth the theory of supererogatory merits, or the treasure of merit bestowed upon the Church through Christ and the saints, on which the rulers of the Church might draw for the benefit of the less worthy and more needy. This was something distinct from the power of the keys, the power to grant absolution, which inhered in the priesthood alone. The eternal punishment of mortal sin being remitted or commuted by the absolution of the priest, it was open to the Pope or his agents, by the grant of indulgences, to remit the temporal or terminable penalties that still rested on the head of the

transgressor. Thus souls might be delivered forthwith from purgatorial fire. Pope Sixtus IV., in 1477, had officially declared that souls already in purgatory are emancipated 'per modum suffragii'; that is, the work done in behalf of them operates to effect their release in a way analogous to the efficacy of prayer. Nevertheless, the power that was claimed over the dead, was not practically diminished by this restriction. The business of selling indulgences had grown by the profitability of it. 'Everywhere,' says Erasmus, 'the remission of purgatorial torment is sold; nor is it sold only, but forced upon those who refuse it.' As managed by Tetzel and the other emissaries sent out to collect money for the building of St. Peter's Church, the indulgence was a simple bargain, according to which, on the payment of a stipulated sum, the individual received a full discharge from the penalties of sin or procured the release of a soul from the flames of purgatory. The forgiveness of sins was offered in the market for money."—G. P. Fisher, *The Reformation*, ch. 4.—The doctrine concerning indulgences which the Roman Catholic Church maintains at the present day is stated by one of its most eminent prelates as follows: "What then is an Indulgence? It is no more than a remission by the Church, in virtue of the keys, or the judicial authority committed to her, of a portion, or the entire, of the temporal punishment due to sin. The infinite merits of Christ form the fund whence this remission is derived; but besides, the Church holds that, by the communion of Saints, penitential works performed by the just, beyond what their own sins might exact, are available to other members of Christ's mystical body; that, for instance, the sufferings of the spotless Mother of God, afflictions such as probably no other human being ever felt in the soul,—the austerities and persecutions of the Baptist, the friend of the Bridegroom, who was sanctified in his mother's womb, and chosen to be an angel before the face of the Christ,—the tortures endured by numberless martyrs, whose lives had been pure from vice and sin,—the prolonged rigours of holy anchorites, who, flying from the temptations and dangers of the world, passed many years in penance and contemplation, all these made consecrated and valid through their union with the merits of Christ's passion,—were not thrown away, but formed a store of meritorious blessings, applicable to the satisfaction of other sinners. It is evident that, if the temporal punishment reserved to sin was anciently believed to be remitted through the penitential acts, which the sinner assumed, any other substitute for them, that the authority imposing or recommending them received as an equivalent, must have been considered by it truly of equal value, and as acceptable before God. And so it must be now. If the duty of exacting such satisfaction devolves upon the Church,—and it must be the same now as it formerly was,—she necessarily possesses at present the same power of substitution, with the same efficacy, and, consequently, with the same effects. And such a substitution is what constitutes all that Catholics understand by the name of an Indulgence. . . . Do I then mean to say, that during the middle ages, and later, no abuse took place in the practise of indulgences? Most certainly not. Flagrant and too frequent

abuses, doubtless, occurred through the avarice, and rapacity, and impiety of men; especially when indulgence was granted to the contributors towards charitable or religious foundations, in the erection of which private motives too often mingled. But this I say, that the Church felt and ever tried to remedy the evil . . . The Council of Trent, by an ample decree, completely reformed the abuses which had subsequently crept in, and had been unfortunately used as a ground for Luther's separation from the Church."—N. Wiseman, *Lect's on the Principal Doctrines and Practices of the Catholic Church*, lect. 12.

A. D. 1517.—Tetzel and the hawking of Indulgences through Germany.—"In Germany the people were full of excitement. The Church had opened a vast market on earth. The crowd of customers, and the cries and jests of the sellers, were like a fair—and that, a fair held by monks. The article which they puffed off and offered at the lowest price, was, they said, the salvation of souls. These dealers travelled through the country in a handsome carriage, with three outriders, made a great show, and spent a great deal of money. . . . When the cavalcade was approaching a town, a deputy was dispatched to the magistrate. 'The grace of God and St. Peter is before your gates,' said the envoy; and immediately all the place was in commotion. The clergy, the priests, the nuns, the council, the schoolmasters, the schoolboys, the trade corporations with their banners, men and women, young and old, went to meet the merchants, bearing lighted torches in their hands, advancing to the sound of music and of all the bells, 'so that,' says a historian, 'they could not have received God Himself in greater state.' The salutations ended, the whole cortège moved towards the church, the Pope's bull of grace being carried in advance on a velvet cushion, or on a cloth of gold. The chief indulgence-merchant followed next, holding in his hand a red wooden cross. In this order the whole procession moved along, with singing, prayers, and incense. The organ pealed, and loud music greeted the hawker monk and those who accompanied him, as they entered the temple. The cross he bore was placed in front of the altar; the Pope's arms were suspended from it . . . One person especially attracted attention at these sales. It was he who carried the great red cross and played the principal part. He wore the garb of the Dominicans. He had an arrogant bearing and a thundering voice, and he was in full vigour, though he had reached his sixty-third year. This man, the son of a goldsmith of Leipzig, named Dietz, was called John Dietzel, or Tetzel. He had received numerous ecclesiastical honours. He was Bachelor in Theology, prior of the Dominicans, apostolic commissioner and inquisitor, and since the year 1502 he had filled the office of vendor of indulgences. The skill he had acquired soon caused him to be named commissioner-in-chief. . . . The cross having been elevated and the Pope's arms hung upon it, Tetzel ascended the pulpit, and with a confident air began to extol the worth of indulgences, in presence of the crowd whom the ceremony had attracted to the sacred spot. The people listened with open mouths. Here is a specimen of one of his harangues:—"Indulgences," he said, "are the most precious and sublime gifts of

God. This cross (pointing to the red cross) has as much efficacy as the cross of Jesus Christ itself. Come, and I will give you letters furnished with seals, by which, even the sins that you may have a wish to commit hereafter, shall be all forgiven you. I would not exchange my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the Apostle by his discourses. There is no sin so great, that an indulgence cannot remit it. Repentance is not necessary. But, more than that; indulgences not only save the living, they save the dead also. Priest! noble! merchant! woman! young girl! young man!—hearken to your parents and your friends who are dead, and who cry to you from the depths of the abyss: "We are enduring horrible tortures! A small alms would deliver us. You can give it, and you will not!"' The hearers shuddered at these words, pronounced in the formidable voice of the charlatan monk. "The very instant," continued Tetzel, "the piece of money chinks at the bottom of the strong box, the soul is freed from purgatory, and flies to heaven" . . . Such were the discourses heard by astonished Germany in the days when God was raising up Luther. The sermon ended, the indulgence was considered as 'having solemnly established its throne' in that place. Confessionals were arranged, adorned with the Pope's arms; and the people flocked in crowds to the confessionals. They were told, that, in order to obtain the full pardon of all their sins, and to deliver the souls of others from purgatory, it was not necessary for them to have contrition of heart, or to make confession by mouth, only, let them be quick and bring money to the box. Women and children, poor people, and those who lived on alms, all of them soon found the needful to satisfy the confessor's demands. The confession being over—and it did not require much time—the faithful hurried to the sale, which was conducted by a single monk. His counter stood near the cross. He fixed his sharp eyes upon all who approached him, scrutinized their manners, their bearing, their dress, and demanded a sum proportioned to the appearance of each. Kings, queens, princes, archbishops, bishops, had to pay, according to regulation, twenty-five ducats; abbots, counts, and barons, ten; and so on, or according to the discretion of the commissioner. For particular sins, too, both Tetzel in Germany, and Samson in Switzerland, had a special scale of prices."—J. N. Merle D'Aubigne, *The Story of the Reformation*, pt. 1, ch. 6 (or *Hist. of the Reformation*, bk. 3, ch. 1).

ALSO IN: M. J. Spalding, *Hist. of the Protestant Reformation*, pt. 2, ch. 8.

A. D. 1517.—Luther's attack upon the Indulgences.—His 95 Theses nailed to the Wittenberg Church.—The silent support of Elector Frederick of Saxony.—The satisfaction of awakened Germany.—"Wittenberg was an old-fashioned town in Saxony, on the Elbe. Its main street was parallel with the broad river, and within its walls, at one end of it, near the Elster gate, lay the University, founded by the good Elector—Frederic of Saxony—of which Luther was a professor; while at the other end of it was the palace of the Elector and the palace church of All Saints. The great parish church lifted its two towers from the centre of the town, a little back from the main street. This was the town in which Luther had been preaching for

years, and towards which Tetzel, the seller of indulgences, now came, just as he did to other towns, vending his 'false pardons'—granting indulgences for sins to those who could pay for them, and offering to release from purgatory the souls of the dead, if any of their friends would pay for their release. As soon as the money chinked in his money-box, the souls of their dead friends would be let out of purgatory. This was the gospel of Tetzel. It made Luther's blood boil. He knew that what the Pope wanted was people's money, and that the whole thing was a cheat. This his Augustinian theology had taught him, and he was not a man to hold back when he saw what ought to be done. He did see it. On the day [October 31] before the festival of All Saints, on which the relics of the Church were displayed to the crowds of country people who flocked into the town, Luther passed down the long street with a copy of ninety-five theses or Statements [see text below] against indulgences in his hand, and nailed them upon the door of the palace church ready for the festival on the morrow. Also on All Saints' day he read them to the people in the great parish church. It would not have mattered much to Tetzel or the Pope that the monk of Wittenberg had nailed up his papers on the palace church, had it not been that he was backed by the Elector of Saxony.—F. Seebohm, *The Era of the Protestant Revolution*, pt. 2, ch. 3 (c).—"As the abuse complained of had a double character, religious and political, or financial, so also political events came in aid of the opposition emanating from religious ideas. Frederick of Saxony [on the occasion of an indulgence proclaimed in 1501] . . . had kept the money accruing from it in his own dominions in his possession, with the determination not to part with it, till an expedition against the infidels, which was then contemplated, should be actually undertaken; the pope and, on the pope's concession, the emperor, had demanded it of him in vain: he held it for what it really was—a tax levied on his subjects; and after all the projects of a war against the Turks had come to nothing, he had at length applied the money to his university. Nor was he now inclined to consent to a similar scheme of taxation. . . . The sale of indulgences at Jüterbock and the resort of his subjects thither, was not less offensive to him on financial grounds than to Luther on spiritual. Not that the latter were in any degree excited by the former; this it would be impossible to maintain after a careful examination of the facts; on the contrary, the spiritual motives were more original, powerful, and independent than the temporal, though these were important, as having their proper source in the general condition of Germany. The point whence the great events arose which were soon to agitate the world, was the coincidence of the two. There was . . . no one who represented the interests of Germany in the matter. There were innumerable persons who saw through the abuse of religion, but no one who dared to call it by its right name and openly to denounce and resist it. But the alliance between the monk of Wittenberg and the sovereign of Saxony was formed; no treaty was negotiated; they had never seen each other; yet they were bound together by an instinctive mutual understanding. The intrepid monk attacked the enemy; the prince did not promise him his aid—he

did not even encourage him; he let things take their course. . . . Luther's daring assault was the shock which awakened Germany from her slumber. That a man should arise who had the courage to undertake the perilous struggle, was a source of universal satisfaction, and as it were tranquillised the public conscience. The most powerful interests were involved in it;—that of sincere and profound piety, against the most purely external means of obtaining pardon of sins; that of literature, against fanatical persecutors, of whom Tetzel was one; the renovated theology against the dogmatic learning of the schools, which lent itself to all these abuses; the temporal power against the spiritual, whose usurpations it sought to curb; lastly, the nation against the rapacity of Rome."—L. Ranke, *Hist. of the Reformation in Germany*, bk. 2, ch. 1 (c. 1).

ALSO IN: J. Köstlin, *Life of Luther*, pt. 3, ch. 1.—C. Beard, *Martin Luther and the Reformation*, ch. 5.—See, also, GERMANY: A. D. 1517–1523.

A. D. 1517.—The Ninety-five Theses of Luther.—The following is a translation of the ninety-five theses: "In the desire and with the purpose of elucidating the truth, a disputation will be held on the underwritten propositions at Wittenberg, under the presidency of the Reverend Father Martin Luther, Monk of the Order of St. Augustine, Master of Arts and of Sacred Theology, and ordinary Reader of the same in that place. He therefore asks those who cannot be present and discuss the subject with us orally, to do so by letter in their absence. In the name of our Lord Jesus Christ. Amen. 1. Our Lord and Master Jesus Christ in saying: 'Repent ye,' etc., intended that the whole life of believers should be penitence. 2. This word cannot be understood of sacramental penance, that is, of the confession and satisfaction which are performed under the ministry of priests. 3. It does not, however, refer solely to inward penitence; nay such inward penitence is naught, unless it outwardly produces various mortifications of the flesh. 4. The penalty thus continues as long as the hatred of self—that is, true inward penitence—continues; namely, till our entrance into the kingdom of heaven. 5. The Pope has neither the will nor the power to remit any penalties, except those which he has imposed by his own authority, or by that of the canons. 6. The Pope has no power to remit any guilt, except by declaring and warranting it to have been remitted by God; or at most by remitting cases reserved for himself; in which cases, if his power were despised, guilt would certainly remain. 7. God never remits any man's guilt, without at the same time subjecting him, humbled in all things, to the authority of his representative the priest. 8. The penitential canons are imposed only on the living, and no burden ought to be imposed on the dying, according to them. 9. Hence the Holy Spirit acting in the Pope does well for us, in that, in his decrees, he always makes exception of the article of death and of necessity. 10. Those priests act wrongly and unlearnedly, who, in the case of the dying, reserve the canonical penances for purgatory. 11. Those tares about changing of the canonical penalty into the penalty of purgatory seem surely to have been sown while the bishops were asleep. 12. Formerly the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13. The dying pay all penalties by death, and are already dead to the canon laws, and are by right relieved from them. 14. The imperfect soundness or charity of a dying person necessarily brings with it great fear, and the less it is, the greater the fear it brings. 15. This fear and horror is sufficient by itself, to say nothing of other things, to constitute the pains of purgatory, since it is very near to the horror of despair. 16. Hell, purgatory, and heaven appear to differ as despair, almost despair, and peace of mind differ. 17. With souls in purgatory it seems that it must needs be that, as horror diminishes, so charity increases. 18. Nor does it seem to be proved by any reasoning or any scriptures, that they are outside of the state of merit or of the increase of charity. 19. Nor does this appear to be proved, that they are sure and confident of their own blessedness, at least all of them, though we may be very sure of it. 20. Therefore the Pope, when he speaks of the plenary remission of all penalties, does not mean simply of all, but only of those imposed by himself. 21. Thus those preachers of indulgences are in error who say that, by the indulgences of the Pope, a man is loosed and saved from all punishment. 22. For in fact he remits to souls in purgatory no penalty which they would have had to pay in this life according to the canons. 23. If any entire remission of all penalties can be granted to any one, it is certain that it is granted to none but the most perfect, that is, to very few. 24. Hence the greater part of the people must needs be deceived by this indiscriminate and high-sounding promise of release from penalties. 25. Such power as the Pope has over purgatory in general, such has every bishop in his own diocese, and every curate in his own parish, in particular. 26. The Pope acts most rightly in granting remission to souls, not by the power of the keys (which is of no avail in this case) but by the way of suffrage. 27. They preach men, who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles. 28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the suffrage of the Church depends on the will of God alone. 29. Who knows whether all the souls in purgatory desire to be redeemed from it, according to the story told of Saints Severinus and Paschal. 30. No man is sure of the reality of his own contrition, much less of the attainment of plenary remission. 31. Rare as is a true penitent, so rare is one who truly buys indulgences—that is to say, most rare. 32. Those who believe that, through letters of pardon, they are made sure of their own salvation, will be eternally damned along with their teachers. 33. We must especially beware of those who say that these pardons from the Pope are that inestimable gift of God by which man is reconciled to God. 34. For the grace conveyed by these pardons has respect only to the penalties of sacramental satisfaction, which are of human appointment. 35. They preach no Christian doctrine, who teach that contrition is not necessary for those who buy souls out of purgatory or buy confessional licences. 36. Every Christian who feels true compunction has of right plenary remission of pain and guilt, even without letters of pardon. 37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and of the Church,

given him by God, even without letters of pardon. 38. The remission, however, imparted by the Pope is by no means to be despised, since it is, as I have said, a declaration of the Divine remission. 39. It is a most difficult thing, even for the most learned theologians, to exalt at the same time in the eyes of the people the ample effect of pardons and the necessity of true contrition. 40. True contrition seeks and loves punishment; while the amplex of pardons relaxes it, and causes men to hate it, or at least gives occasion for them to do so. 41. Apostolic pardons ought to be proclaimed with caution, lest the people should falsely suppose that they are placed before other good works of charity. 42. Christians should be taught that it is not the mind of the Pope that the buying of pardons is to be in any way compared to works of mercy. 43. Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons. 44. Because, by a work of charity, charity increases, and the man becomes better; while, by means of pardons, he does not become better, but only freer from punishment. 45. Christians should be taught that he who sees any one in need, and, passing him by, gives money for pardons, is not purchasing for himself the indulgences of the Pope, but the anger of God. 46. Christians should be taught that, unless they have superfluous wealth, they are bound to keep what is necessary for the use of their own households, and by no means to lavish it on pardons. 47. Christians should be taught that, while they are free to buy pardons, they are not commanded to do so. 48. Christians should be taught that the Pope, in granting pardons, has both more need and more desire that devout prayer should be made for him, than that money should be readily paid. 49. Christians should be taught that the Pope's pardons are useful, if they do not put their trust in them, but most hurtful, if through them they lose the fear of God. 50. Christians should be taught that, if the Pope were acquainted with the exactions of the preachers of pardons, he would prefer that the Basilica of St. Peter should be burnt to ashes, than that it should be built up with the skin, flesh, and bones of his sheep. 51. Christians should be taught that, as it would be the duty, so it would be the wish of the Pope, even to sell, if necessary, the Basilica of St. Peter, and to give of his own money to very many of those from whom the preachers of pardons extract money. 52. Vain is the hope of salvation through letters of pardon, even if a commissary—nay the Pope himself—were to pledge his own soul for them. 53. They are enemies of Christ and of the Pope, who, in order that pardons may be preached, condemn the word of God to utter silence in other churches. 54. Wrong is done to the word of God when, in the same sermon, an equal or longer time is spent on pardons than on it. 55. The mind of the Pope necessarily is that, if pardons, which are a very small matter, are celebrated with single bells, single processions, and single ceremonies, the Gospel, which is a very great matter, should be preached with a hundred bells, a hundred processions, and a hundred ceremonies. 56. The treasures of the Church, whence the Pope grants indulgences, are neither sufficiently named nor known among the people of Christ. 57. It is

clear that they are at least not temporal treasures, for these are not so readily lavished, but only accumulated, by many of the preachers. 58. Nor are they the merits of Christ and of the saints, for these, independently of the Pope, are always working grace to the inner man, and the cross, death, and hell to the outer man. 59. St. Lawrence said that the treasures of the Church are the poor of the Church, but he spoke according to the use of the word in his time. 60. We are not speaking rashly when we say that the keys of the Church, bestowed through the merits of Christ, are that treasure. 61. For it is clear that the power of the Pope is alone sufficient for the remission of penalties and of reserved cases. 62. The true treasure of the Church is the Holy Gospel of the glory and grace of God. 63. This treasure, however, is deservedly most hateful, because it makes the first to be last. 64. While the treasure of indulgences is deservedly most acceptable, because it makes the last to be first. 65. Hence the treasures of the Gospel are nets, wherewith of old they fished for the men of riches. 66. The treasures of indulgences are nets, wherewith they now fish for the riches of men. 67. Those indulgences, which the preachers loudly proclaim to be the greatest graces, are seen to be truly such as regards the promotion of gain. 68. Yet they are in reality in no degree to be compared to the grace of God and the piety of the cross. 69. Bishops and curates are bound to receive the commissaries of apostolic pardons with all reverence. 70. But they are still more bound to see to it with all their eyes, and take heed with all their ears, that these men do not preach their own dreams in place of the Pope's commission. 71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed. 72. But he, on the other hand, who exerts himself against the wantonness and licence of speech of the preachers of pardons, let him be blessed. 73. As the Pope justly thunders against those who use any kind of contrivance to the injury of the traffic in pardons. 74. Much more is it his intention to thunder against those who, under the pretext of pardons, use contrivances to the injury of holy charity and of truth. 75. To think that Papal pardons have such power that they could absolve a man even if—by an impossibility—he had violated the Mother of God, is madness. 76. We affirm on the contrary that Papal pardons cannot take away even the least of venial sins, as regards its guilt. 77. The saying that, even if St. Peter were now Pope, he could grant no greater graces, is blasphemy against St. Peter and the Pope. 78. We affirm on the contrary that both he and any other Pope has greater graces to grant, namely, the Gospel, powers, gifts of healing, etc. (1 Cor. xii. 9). 79. To say that the cross set up among the insignia of the Papal arms is of equal power with the cross of Christ, is blasphemy. 80. Those bishops, curates, and theologians who allow such discourses to have currency among the people, will have to render an account. 81. This licence in the preaching of pardons makes it no easy thing, even for learned men, to protect the reverence due to the Pope against the calumnies, or, at all events, the keen questionings of the laity. 82. As for instance:—Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity

of souls—this being the most just of all reasons—if he redeems an infinite number of souls for the sake of that most fatal thing money, to be spent on building a basilica—this being a very slight reason? 83. Again; why do funeral masses and anniversary masses for the deceased continue, and why does not the Pope return, or permit the withdrawal of the funds bequeathed for this purpose, since it is a wrong to pray for those who are already redeemed? 84. Again; what is this new kindness of God and the Pope, in that for money's sake, they permit an impious man and an enemy of God to redeem a pious soul which loves God, and yet do not redeem that same pious and beloved soul, out of free charity, on account of its own need? 85. Again; why is it that the penitential canons, long since abrogated and dead in themselves in very fact and not only by usage, are yet still redeemed with money, through the granting of indulgences, as if they were full of life? 86. Again; why does not the Pope, whose riches are at this day more ample than those of the wealthiest of the wealthy, build the one basilica of St. Peter with his own money, rather than with that of poor believers? 87. Again; what does the Pope remit or impart to those who, through perfect contrition, have a right to plenary remission and participation? 88. Again; what greater good would the Church receive if the Pope, instead of once, as he does now, were to bestow these remissions and participations a hundred times a day on any one of the faithful? 89. Since it is the salvation of souls, rather than money, that the Pope seeks by his pardons, why does he suspend the letters and pardons granted long ago, since they are equally efficacious. 90. To repress these scruples and arguments of the laity by force alone, and not to solve them by giving reasons, is to expose the Church and the Pope to the ridicule of their enemies, and to make Christian men unhappy. 91. If then pardons were preached according to the spirit and mind of the Pope, all these questions would be resolved with ease; nay, would not exist. 92. Away then with all those prophets who say to the people of Christ: 'Peace, peace,' and there is no peace. 93. Blessed be all those prophets, who say to the people of Christ: 'The cross, the cross,' and there is no cross. 94. Christians should be exhorted to strive to follow Christ their head through pains, deaths, and hells. 95. And thus trust to enter heaven through many tribulations, rather than in the security of peace.—H. Wace and C. A. Buchheim, *First Principles of the Reformation*, pp. 6-13.

A. D. 1517-1521.—Favoring circumstances under which the Reformation in Germany gained ground.—The Bull "Exurge Domine."—Excommunication of Luther.—The imperial summons from Worms.—"It was fortunate for Luther's cause that he lived under a prince like the Elector of Saxony. Frederick, indeed, was a devout catholic; he had made a pilgrimage to Palestine, and had filled All Saints' Church at Wittenberg with relics for which he had given large sums of money. His attention, however, was now entirely engrossed by his new university, and he was unwilling to offer up to men like Tetzel so great an ornament of it as Dr. Martin Luther, since whose appointment at Wittenberg the number of students had so wonderfully increased as to throw the universities of

Erfurt and Leipsic quite into the shade. . . . As one of the principal Electors he was completely master in his own dominions, and indeed throughout Germany he was as much respected as the Emperor; and Maximilian, besides his limited power, was deterred by his political views from taking any notice of the quarrel. Luther had thus full liberty to prepare the great movement that was to ensue. . . . The contempt entertained by Pope Leo X. for the whole affair was also favourable to Luther, for Frederick might not at first have been inclined to defend him against the Court of Rome. . . . The Court of Rome at length became more sensible of the importance of Luther's innovations and in August 1518, he was commanded either to recant, or to appear and answer for his opinions at Rome, where Silvester Prierias and the bishop Ghenucci di Arcoli had been appointed his judges. Luther had not as yet dreamt of throwing off his allegiance to the Roman See. In the preceding May he had addressed a letter to the Pope himself, stating his views in a firm but modest and respectful tone, and declaring that he could not retract them. The Elector Frederick, at the instance of the university of Wittenberg, which trembled for the life of its bold and distinguished professor, prohibited Luther's journey to Rome, and expressed his opinion that the question should be decided in Germany by impartial judges. Leo consented to send a legate to Augsburg to determine the cause, and selected for that purpose Cardinal Thomas di Vio, better known by the name of Cajetan, derived from his native city of Gaeta. . . . Luther set out for Augsburg on foot provided with several letters of recommendation from the Elector, and a safe conduct from the Emperor Maximilian. Luther appeared before the cardinal for the first time, October 12th, at whose feet he fell, but it was soon apparent that no agreement could be expected. Cajetan, who had at first behaved with great moderation and politeness, grew warm, demanded an unconditional retraction, forbade Luther again to appear before him till he was prepared to make it, and threatened him with the censures of the Church. The fate of Huss stared Luther in the face, and he determined to fly. His patron Staupitz procured him a horse, and on the 20th of October, Langemantel, a magistrate of Augsburg, caused a postern in the walls to be opened for him before day had well dawned. Cajetan now wrote to the Elector Frederick complaining of Luther's refractory departure from Augsburg, and requiring either that he should be sent to Rome or at least be banished from Saxony. . . . So uncertain were Luther's prospects that he made preparations for his departure. . . . At length, just on the eve of his departure, he received an intimation from Frederick that he might remain at Wittenberg. Before the close of the year he gained a fresh accession of strength by the arrival of Melancthon, a pupil of Reuchlin, who had obtained the appointment of Professor of Greek in the university. Frederick offered a fresh disputation at Wittenberg; but Leo X. adopted a course more consonant with the pretensions of an infallible Church by issuing a Bull dated November 9th 1518, which, without adverting to Luther or his opinions, explained and enforced the received doctrine of indulgences. It failed, however, to produce the desired effect. . . . Leo now tried

the effects of seduction. Carl Von Miltitz, a Saxon nobleman, canon of Mentz, Trèves, and Meissen, . . . was despatched to the Elector Frederick with the present of a golden rose, and with instructions to put an end, as best he might, to the Lutheran schism. On his way through Germany, Miltitz soon perceived that three fourths of the people were in Luther's favour; nor was his reception at the Saxon Court of a nature to afford much encouragement. . . . Miltitz saw the necessity for conciliation. Having obtained an interview with Luther at Altenburg, Miltitz persuaded him to promise that he would be silent, provided a like restraint were placed upon his adversaries. . . . Luther was even induced to address a letter to the Pope, dated from Altenburg, March 3rd 1519, in which, in humble terms, he expressed his regret that his motives should have been misinterpreted, and solemnly declared that he did not mean to dispute the power and authority of the Pope and the Church of Rome, which he considered superior to everything except Jesus Christ alone. . . . The truce effected by Miltitz lasted only a few months. It was broken by a disputation to which Dr. Eck challenged Bodenstein, a Leipsic professor, better known by the name of Carlstadt. . . . The Leipsic disputation was preceded and followed by a host of controversies. The whole mind of Germany was in motion, and it was no longer with Luther alone that Rome had to contend. All the celebrated names in art and literature sided with the Reformation, Erasmus, Ulrich von Hutten, Melancthon, Lucas Cranach, Albert Dürer, and others. Hans Sachs, the Meistersänger of Nuremberg, composed in his honour the pretty song called 'the Wittenberg Nightingale.' Silvester von Schaumburg and Franz von Sickingen invited Luther to their castles, in case he were driven from Saxony; and Schaumburg declared that 100 more Franconian knights were ready to protect him. . . . The Elector Frederick became daily more convinced that his doctrines were founded in Scripture. . . . Meanwhile, Luther had made great strides in his opinions since the publication of his *Theses*. . . . He had begun to impugn many of the principles of the Romish church, and so far from any longer recognising the paramount authority of the Pope, or even of a general council, he was now disposed to submit to no rule but the Bible. The more timid spirits were alarmed at his boldness, and even Frederick himself exhorted him to moderation. It must be acknowledged, indeed, that Luther sometimes damaged his cause by the intemperance of his language; an instance of which is afforded by the remarkable letter he addressed to Leo X., April 6th 1520, as a dedication to his treatise '*De Libertate Christiana*.' . . . The letter just alluded to was, perhaps, the immediate cause of the famous Bull, '*Exurge Domine*,' which Leo fulminated against Luther, June 15th 1520. The Bull, which is conceived in mild terms, condemned forty-one propositions extracted from Luther's works, allowed him sixty days to recant, invited him to Rome, if he pleased to come, under a safe conduct, and required him to cease from preaching and writing, and to burn his published treatises. If he did not conform within the above period, he was condemned as a notorious and irreclaimable heretic; all princes and magistrates were required to seize him and his adherents, and to send them

to Rome; and all places that gave them shelter were threatened with an interdict. The Bull was forwarded to Archbishop Albert of Mentz; but in North Germany great difficulty was found in publishing it. . . . On December 10th Luther consummated his rebellion by taking that final step which rendered it impossible for him to recede. On the banks of the Elbe before the Elster Gate of Wittenberg, . . . Luther, in the presence of a large body of professors and students, solemnly committed with his own hands to the flames the Bull by which he had been condemned, together with the code of the canon law, and the writings of Eck and Emser, his opponents. . . . On January 3rd 1521, Luther and his followers were solemnly excommunicated by Leo with bell, book, and candle, and an image of him, together with his writings, was committed to the flames. . . . At the Diet of Worms which was held soon after, the Emperor [Charles V., who succeeded Maximilian in 1519] having ordered that Luther's books should be delivered up to the magistrates to be burnt, the States represented to him the uselessness and impolicy of such a step, pointing out that the doctrines of Luther had already sunk deep into the hearts of the people; and they recommended that he should be summoned to Worms and interrogated whether he would recant without any disputation. . . . In compliance with the advice of the States, the Emperor issued a mandate, dated March 6th 1521, summoning Luther to appear at Worms within twenty-one days. It was accompanied with a safe conduct."—T. H. Dyer, *Hist. of Modern Europe*, bk. 2, ch. 3 (v. 1).

ALSO IN: L. von Ranke, *Hist. of the Reformation in Germany*, bk. 2 (v. 1).—P. Bayne, *Martin Luther: his Life and Work*, bk. 5, ch. 3—bk. 8, ch. 6 (v. 1-2).—J. E. Darras, *Hist. of the Church*, 7th period, ch. 1 (v. 4).—P. Schaff, *Hist. of the Christian Church*, v. 6, ch. 4.

A. D. 1519-1524.—The sale of Indulgences in Switzerland.—Beginning of the Reformation under Zwingli.—Near the close of the year 1518, Ulrich Zwingli, or Zwingli, or Zuinglius, already much respected for his zealous piety and his learning, "was appointed preacher in the collegiate church at Zurich. The crisis of his appearance on this scene was so extraordinary as to indicate to every devout mind a providential dispensation, designed to raise up a second instrument in the work of reformation, and that, almost by the same means which had been employed to produce the first. One Bernhard Samson, or Sanson, a native of Milan, and a Franciscan monk, selected this moment to open a sale of indulgences at Zurich. He was the Tetzl of Switzerland. He preached through many of its provinces, exercising the same trade, with the same blasphemous pretensions and the same clamorous effrontery; and in a land of greater political freedom his impostures excited even a deeper and more general disgust. . . . He encountered no opposition till he arrived at Zurich. But here appears a circumstance which throws a shade of distinction between the almost parallel histories of Samson and Tetzl. The latter observed in his ministrations all the necessary ecclesiastical forms; the former omitted to present his credentials to the bishop of the diocese, and acted solely on the authority of the pontifical bulls. Hugo, Bishop of Constance, was offended at this disrespectful temerity, and

immediately directed Zwingli and the other pastors to exclude the stranger from their churches. The first who had occasion to show obedience to this mandate was John Frey, minister of Stauffberg. Bullinger, Dean of Bremgarten, was the second. From Bremgarten, after a severe altercation which ended by the excommunication of that dignitary, Samson proceeded to Zurich. Meanwhile Zwingli had been engaged for about two months in rousing the indignation of the people against the same object; and so successfully did he support the instruction of the Bishop, and such efficacy was added to his eloquence by the personal unpopularity of Samson, that the senate determined not so much as to admit him within the gates of the city. A deputation of honour was appointed to welcome the pontifical legate without the walls. He was then commanded to absolve the Dean from the sentence launched against him, and to depart from the canton. He obeyed, and presently turned his steps towards Italy and repassed the mountains. This took place at the end of February, 1519. The Zurichers immediately addressed a strong remonstrance to the Pope, in which they denounced the misconduct of his agent. Leo replied, on the last of April, with characteristic mildness; for though he maintained, as might be expected, the Pope's authority to grant those indulgences, . . . yet he accorded the prayer of the petition so far as to recall the preacher, and to promise his punishment, should he be convicted of having exceeded his commission. . . . But Zwingli's views were not such as long to be approved by an episcopal reformer in that [the Roman] church. . . . He began to invite the Bishop, both by public and private solicitations, with perfect respect but great earnestness, to give his adhesion to the evangelical truth . . . and to permit the free preaching of the gospel throughout his diocese. . . . From the beginning of his preaching at Zurich it was his twofold object to instruct the people in the meaning, design, and character of the scriptural writings; and at the same time to teach them to seek their religion only there. His very first proceeding was to substitute the gospel of St. Matthew, as the text-book of his discourses, for the scraps of Scripture exclusively treated by the papal preachers; and he pursued this purpose by next illustrating the Acts of the Apostles, and the epistles of Paul and Peter. He considered the doctrine of justification by faith as the corner-stone of Christianity, and he strove to draw away his hearers from the gross observances of a pharisaical church to a more spiritual conception of the covenant of their redemption. . . . His success was so considerable, that at the end of 1519 he numbered as many as 2,000 disciples; and his influence so powerful among the chiefs of the commonwealth, that he procured, in the following year, an official decree to the effect: That all pastors and ministers should thenceforward reject the unfaithful devices and ordinances of men, and teach with freedom such doctrines only as rested on the authority of the prophecies, gospels, and apostolical epistles."—G. Waddington, *Hist. of the Reformation*, ch. 27 (v. 2).— "With unflinching zeal and courage Zwingli followed his ideal in politics, viz., to rear a republic on the type of the Greek free states of old, with perfect national independence. Thanks to his influence Zurich in 1521 abolished 'Reis-

laufen,' and the system of foreign pay [mercenary military service]. This step, however, brought down on the head of Zurich the wrath of the twelve sister republics, which had just signed a military contract with Francis I. . . . It was only in 1522 that he began to launch pamphlets against the abuses in the Church—fasting, celibacy of the clergy and the like. On the 29th of January, 1523, Zwingli obtained from the Council of Zurich the opening of a public religious discussion in presence of the whole of the clergy of the canton, and representatives of the Bishop of Constance, whose assistance in the debate the Council had invited. In 67 theses, remarkable for their penetration and clearness, he sketched out his confession of faith and plan of reform. . . . On the 25th of October, 1523, a second discussion initiated the practical consequences of the reformed doctrine—the abrogation of the mass and image worship. Zwingli's system was virtually that of Calvin, but was conceived in a broader spirit, and carried out later on in a far milder manner by Bullinger. . . . The Council gave the fullest approval to the Reformation. In 1524 Zwingli married Anne Reinhard, the widow of a Zurich nobleman (Meyer von Knobenau), and so discarded the practice of celibacy obtaining amongst priests. . . . In 1524 Zwingli began to effect the most sweeping changes with the view of overthrowing the whole fabric of mediæval superstition. In the direction of reform he went far beyond Luther, who had retained oral confession, altar pictures, &c. The introduction of his reforms in Zurich called forth but little opposition. True, there were the risings of the Anabaptists, but these were the same everywhere. . . . Pictures and images were removed from the churches, under government direction. . . . At the Landgemeinden [parish gatherings] called for the purpose, the people gave an enthusiastic assent to his doctrines, and declared themselves ready 'to die for the gospel truth.' Thus a national Church was established, severed from the diocese of Constance, and placed under the control of the Council of Zurich and a clerical synod. The convents were turned into schools, hospitals, and poorhouses." —Mrs. L. Hug and R. Stend, *Switzerland*, ch. 22.

Also in: H. Stebbing, *Hist. of the Reformation*, ch. 7 (v. 1).—C. Beard, *The Reformation* (*Hibbert Lect's*, 1888), lect. 7.—J. H. Merle D'Aubigné, *Hist. of the Reformation*, bk. 8 and 11 (v. 2-3).—M. J. Spalding, *Hist. of the Protestant Reformation*, pt. 2, ch. 5.—P. Schaff, *Hist. of the Christian Church*, v. 7, ch. 1-3.

A. D. 1521-1522.—Luther before the Diet at Worms.—His friendly abduction and concealment at Wartburg.—His translation of the Bible.—"On the 2nd of April [1521], the Tuesday after Easter, Luther set out on his momentous journey. He travelled in a cart with three of his friends, the herald riding in front in his coat of arms. . . . The Emperor had not waited for his appearance to order his books to be burnt. When he reached Erfurt on the way the sentence had just been proclaimed. The herald asked him if he still meant to go on. 'I will go,' he said, 'if there are as many devils in Worms as there are tiles upon the house-tops. Though they burnt Huss, they could not burn the truth.' The Erfurt students, in retaliation, had thrown the Bull into the water. The Rector and the heads of the university gave Luther a formal reception

as an old and honoured member; he preached at his old convent, and he preached again at Gotha and at Eisenach. Caietan had protested against the appearance in the Diet of an excommunicated heretic. The Pope himself had desired that the safe-conduct should not be respected, and the bishops had said that it was unnecessary. *Mancœuvres* were used to delay him on the road till the time allowed had expired. But there was a fierce sense of fairness in the lay members of the Diet, which it was dangerous to outrage. Franz von Sickingen hinted that if there was foul play it might go hard with Cardinal Caietan—and Von Sickingen was a man of his word in such matters. On the 16th of April, at ten in the morning, the cart entered Worms, bringing Luther in his monk's dress, followed and attended by a crowd of cavaliers. The town's people were all out to see the person with whose name Germany was ringing. As the cart passed through the gates the warder on the walls blew a blast upon his trumpet. . . . Luther needed God to stand by him, for in all that great gathering he could count on few assured friends. The princes of the empire were resolved that he should have fair play, but they were little inclined to favour further a disturber of the public peace. The Diet sat in the Bishop's palace, and the next evening Luther appeared. The presence in which he found himself would have tried the nerves of the bravest of men, the Emperor, sternly hostile, with his retinue of Spanish priests and nobles, the archbishops and bishops, all of opinion that the stake was the only fitting place for so insolent a heretic, the dukes and barons, whose stern eyes were little likely to reveal their sympathy, if sympathy any of them felt. One of them only, George of Frundsberg, had touched Luther on the shoulder as he passed through the ante room. 'Little monk, little monk,' he said, 'thou hast work before thee, that I, and many a man whose trade is war, never faced the like of. If thy heart is right, and thy cause good, go on in God's name. He will not forsake thee.' A pile of books stood on a table when he was brought forward. An officer of the court read the titles, asked if he acknowledged them, and whether he was ready to retract them. Luther was nervous, not without cause. He answered in a low voice that the books were his. To the other question he could not reply at once. He demanded time. His first appearance had not left a favourable impression; he was allowed a night to consider. The next morning, April 18, he had recovered himself; he came in fresh, courageous, and collected. His old enemy, Eck, was this time the spokesman against him, and asked what he was prepared to do. He said firmly that his writings were of three kinds: some on simple Gospel truth, which all admitted, and which of course he could not retract; some against Papal laws and customs, which had tried the consciences of Christians and had been used as excuses to oppress and spoil the German people. If he retracted these he would cover himself with shame. In a third sort he had attacked particular persons, and perhaps had been too violent. Even here he declined to retract simply, but would admit his fault if fault could be proved. He gave his answers in a clear strong voice, in Latin first, and then in German. There was a pause, and then Eck said that he had spoken disrespectfully; his heresies

had been already condemned at the Council at Constance; let him retract on these special points, and he should have consideration for the rest. He required a plain Yes or No from him, 'without horns.' The taunt roused Luther's blood. His full brave self was in his reply. 'I will give you an answer,' he said, 'which has neither horns nor teeth. Popes have erred and councils have erred. Prove to me out of Scripture that I am wrong, and I submit. Till then my conscience binds me. Here I stand. I can do no more. God help me. Amen.' All day long the storm raged. Night had fallen, and torches were lighted in the hall before the sitting closed. Luther was dismissed at last, it was supposed, and perhaps intended, that he was to be taken to a dungeon. But the hearts of the lay members of the Diet had been touched by the courage which he had shown. They would not permit a hand to be laid on him. . . . When he had reached his lodging again, he flung up his hands. 'I am through!' he cried. 'I am through! If I had a thousand heads they should be struck off one by one before I would retract.' The same evening the Elector Frederick sent for him, and told him he had done well and bravely. But though he had escaped so far, he was not acquitted. Charles conceived that he could be now dealt with as an obstinate heretic. At the next session (the day following), he informed the Diet that he would send Luther home to Wittenberg, there to be punished as the Church required. The utmost that his friends could obtain was that further efforts should be made. The Archbishop of Treves was allowed to tell him that if he would acknowledge the infallibility of councils, he might be permitted to doubt the infallibility of the Pope. But Luther stood simply upon Scripture. There, and there only, was infallibility. The Elector ordered him home at once, till the Diet should decide upon his fate. . . . A majority in the Diet, it was now clear, would pronounce for his death. If he was sentenced by the Great Council of the Empire, the Elector would be no longer able openly to protect him. It was decided that he should disappear, and disappear so completely that no trace of him should be discernible. On his way back through the Thuringian Forest, three or four miles from Altenstein, a party of armed men started out of the wood, set upon his carriage, seized and carried him off to Wartburg Castle. There he remained, passing by the name of the Ritter George, and supposed to be some captive knight. The secret was so well kept, that even the Elector's brother was ignorant of his hiding place. Luther was as completely lost as if the earth had swallowed him. . . . On the 8th of May the Edict of Worms was issued, placing him under the ban of the empire; but he had become 'as the air invulnerable,' and the face of the world had changed before he came back to it. . . . Luther's abduction and residence at Wartburg is the most picturesque incident in his life. He dropped his monk's gown, and was dressed like a gentleman; he let his beard grow and wore a sword. . . . The revolution, deprived of its leader, ran wild meanwhile. An account of the scene at Worms, with Luther's speeches, and wood cut illustrations, was printed on broadsheets and circulated in hundreds of thousands of copies. The people were like schoolboys left without a master. Convents and monasteries dissolved by

themselves, monks and nuns began to marry; there was nothing else for the nuns to do, turned as they were adrift without provision. The Mass in most of the churches in Saxony was changed into a Communion. But without Luther it was all chaos, and no order could be taken. So great was the need of him, that in December he went to Wittenberg in disguise; but it was not yet safe for him to remain there. He had to retreat to his castle again, and in that compelled retreat he bestowed on Germany the greatest of all the gifts which he was able to offer. He began to translate the Bible into clear vernacular German. . . . He had probably commenced the work at the beginning of his stay at the castle. In the spring of 1522 the New Testament was completed. In the middle of March, the Emperor's hands now being fully occupied, the Elector sent him word that he need not conceal himself any longer, and he returned finally to his home and his friends. The New Testament was printed in November of that year, and became at once a household book in Germany. . . . The Old Testament was taken in hand at once, and in two years half of it was roughly finished." — J. A. Froude, *Luther: a Short Biog.*, pp. 28-35.

ALSO IN G. Waddington, *Hist. of the Reformation*, ch. 13-14 (r. 1) — W. Robertson, *Hist. of the Reign of Charles V.*, bk. 2 (v. 1) — C. Beard, *Martin Luther and the Reformation*, ch. 9. — J. Köstlin, *Life of Luther*, pt. 3, ch. 9.

A. D. 1521-1535.—Beginning of the Protestant Reform movement in France.—Hesitation of Francis I.—His final persecution of the Reformers.—"The long contest for Gallican rights had lowered the prestige of the popes in France, but it had not weakened the Catholic Church, which was older than the monarchy itself, and, in the feeling of the people, was indissolubly associated with it. The College of the Sorbonne, or the Theological Faculty at Paris, and the Parliament, which had together maintained Gallican liberty, were united in stern hostility to all doctrinal innovations. . . . In Southern France a remnant of the Waldenses had survived, and the recollection of the Catharists was still preserved in popular songs and legends. But the first movements towards reform emanated from the Humanist culture. A literary and scientific spirit was awakened in France through the lively intercourse with Italy which subsisted under Louis XII. and Francis I. By Francis especially, Italian scholars and artists were induced in large numbers to take up their abode in France. Frenchmen likewise visited Italy and brought home the classical culture which they acquired there. Among the scholars who cultivated Greek was Budeus, the foremost of them, whom Erasmus styled the 'wonder of France.' After the 'Peace of the Dames' was concluded at Cambray, in 1529, when Francis surrendered Italy to Charles V., a throng of patriotic Italians who feared or hated the Spanish rule, streamed over the Alps and gave a new impulse to literature and art. Poets, artists, and scholars found in the king a liberal and enthusiastic patron. The new studies, especially Hebrew and Greek, were opposed by all the might of the Sorbonne, the leader of which was the Syndic, Beda. He and his associates were on the watch for heresy, and every author who was suspected of overstepping the bounds of ortho-

doxy was immediately accused and subjected to persecution. Thus two parties were formed, the one favorable to the new learning, and the other inimical to it and rigidly wedded to the traditional theology. The Father of the French Reformation, or the one more entitled to this distinction than any other, is Jacques Lefèvre. . . . Lefèvre was honored among the Humanists as the restorer of philosophy and science in the University. Deeply imbued with a religious spirit, in 1509 he put forth a commentary on the Psalms, and in 1512 a commentary on the Epistles of Paul. As early as about 1512, he said to his pupil Farel, 'God will renovate the world, and you will be a witness of it', and in the last named work, he says that the signs of the times betoken that a renovation of the Church is near at hand. He teaches the doctrine of gratuitous justification, and deals with the Scriptures as the supreme and sufficient authority. But a mystical, rather than a polemical vein characterizes him; and while this prevented him from breaking with the Church, it also blunted the sharpness of the opposition which his opinions were adapted to produce. One of his pupils was Briçonnet, Bishop of Meaux, who held the same view of justification with Lefèvre, and fostered the evangelical doctrine in his diocese. The enmity of the Sorbonne to Lefèvre and his school took a more aggressive form when the writings of Luther began to be read in the University and elsewhere. . . . The Sorbonne [1521] formally condemned a dissertation of Lefèvre on a point of evangelical history, in which he had controverted the traditional opinion. He, with Farel, Gérard Roussel, and other preachers, found an asylum with Briçonnet. Lefèvre translated the New Testament from the Vulgate, and, in a commentary on the Gospels, explicitly pronounced the Bible the sole rule of faith, which the individual might interpret for himself, and declared justification to be through faith alone, without human works or merit. It seemed as if Meaux aspired to become another Wittenberg. At length a commission of parliament was appointed to take cognizance of heretics in that district. Briçonnet, either intimidated, as Beza asserts, or recoiling at the sight of an actual secession from the Church, joined in the condemnation of Luther and of his opinions, and even acquiesced in the persecution which fell upon Protestantism within his diocese. Lefèvre fled to Strasburg, was afterwards recalled by Francis I., but ultimately took up his abode in the court of the King's sister, Margaret, the Queen of Navarre. Margaret, from the first, was favorably inclined to the new doctrines. There were two parties at the court. The mother of the King, Louisa of Savoy, and the Chancellor Duprat, were allies of the Sorbonne. . . . Margaret, on the contrary, a versatile and accomplished princess, cherished a mystical devotion which carried her beyond Briçonnet in her acceptance of the teaching of the Reformers. . . . Before the death of her first husband, the Duke of Alençon, and while she was a widow, she exerted her influence to the full extent in behalf of the persecuted Protestants, and in opposition to the Sorbonne. After her marriage to Henry d'Albret, the King of Navarre, she continued, in her own little court and principality, to favor the reformed doctrine and its professors (see NAVARRE: A. D. 1528-1555). . . . The drift of her influence appears

in the character of her daughter, the heroic Jeanne d'Albret, the mother of Henry IV., and in the readiness of the people over whom Margaret immediately ruled to receive the Protestant faith. . . . Francis I., whose generous patronage of artists and men of letters gave him the title of 'Father of Science,' had no love for the Sorbonne, for the Parliament, or for the monks. He entertained the plan of bringing Erasmus to Paris, and placing him at the head of an institution of learning. He read the Bible with his mother and sister, and felt no superstitious aversion to the leaders of reform. . . . The revolt of the Constable Bourbon [see FRANCE: A. D. 1520-1523] made it necessary for Francis to conciliate the clergy; and the battle of Pavia, followed by the captivity of the King, and the regency of his mother, gave a free rein to the persecutors. An inquisitorial court, composed partly of laymen, was ordained by Parliament. Heretics were burned at Paris and in the provinces. Louis de Berquin, who combined a culture which won the admiration of Erasmus, with the religious earnestness of Luther, was thrown into prison. Three times the King interposed and rescued him from the persecutors; but at last, in November, 1529, Berquin was hanged and burned.—G. P. Fisher, *The Reformation*, ch. 8.—"Such scenes [as the execution of Berquin], added to the preaching and dissemination of the Scriptures and religious tracts, caused the desire for reform to spread far and wide. In the autumn of 1534, a violent placard against the mass was posted about Paris, and one was even fixed on the king's own chamber. The cry was soon raised, 'Death! death to the heretics!' Francis had long dallied with the Reformation. . . . Now . . . he develops into what was quite contrary to his disposition, a cruel persecutor. A certain bourgeois of Paris, unaffected by any heretical notions, kept in those days a diary of what was going on in Paris, and from this precious document . . . we learn that between the 13th of November, 1534, and the 13th of March, 1535, twenty so-called Lutherans were put to death in Paris. . . . The panic caused by the Anabaptist outbreak at Munster may perhaps account for the extreme cruelty, . . . as the siege was in actual progress at the time. It was to defend the memories of the martyrs of the 29th of January, 1535, and of others who had suffered elsewhere, and to save, if possible, those menaced with a similar fate, that Calvin wrote his 'Institution of the Christian Religion.' A timid, feeble-bodied young student, he had fled from France [1535], in the hope of finding some retreat where he might lose himself in the studies he loved. Passing through Geneva [1536] with the intention of staying there only for a night, he met the indefatigable, ubiquitous, enterprising, courageous Farel, who, taking him by the hand, adjured him to stop and carry on the work in that city. Calvin shrank instinctively, but . . . was forced to yield. . . . Calvin once settled at Geneva had no more doubt about his calling than if he had been Moses himself."—R. Heath, *The Reformation in France*, bk. 1, ch. 2-3. Also in: H. M. Baird, *Hist. of the Rise of the Huguenots of France*, ch. 2-4 (v. 1).—R. T. Smith, *The Church in France*, ch. 12.

A. D. 1531-1555.—Beginnings of the Reformation in the Netherlands. See NETHERLANDS: A. D. 1531-1555.

A. D. 1522.—Election of Adrian VI.

A. D. 1522-1525.—The deepening and strengthening of the Lutheran Reformation and its systematic organization.—The two diets of Nuremberg.—The Catholic League of Ratisbon.—The formal adoption of the Reformed Religion in Northern Germany.—“Fortunately for the reformation, the emperor was prevented from executing the edict of Worms by his absence from Germany, by the civil commotions in Spain, and still more by the war with Francis I., which extended into Spain, the Low Countries, and Italy, and for above eight years involved him in a continued series of contests and negotiations at a distance from Germany. His brother, Ferdinand, on whom, as joint president of the council of regency, the administration of affairs devolved, was occupied in quelling the disorders in the Austrian territories, and defending his right to the crowns of Hungary and Bohemia; and thus the government of the empire was left to the council of regency, of which several members were inclined to favour innovation. In consequence of these circumstances, the Lutherans were enabled to overcome the difficulties to which innovators of every kind are exposed, and they were no less favoured by the changes at the court of Rome. Leo dying in 1521, Adrian, his successor, who, by the influence of Charles, was raised to the pontifical chair, on the 9th of January, 1522, saw and lamented the corruptions of the church, and his ingenuous, but impolitic confessions, that the whole church, both in its head and members, required a thorough reformation, strengthened the arguments of his opponents. . . . Nothing, perhaps, proved more the surprising change of opinion in Germany, the rapid increase of those whom we shall now distinguish by the name of Lutherans, and the commencement of a systematic opposition to the church of Rome, than the transactions of the two diets of Nuremberg, which were summoned by the archduke Ferdinand, principally for the purpose of enforcing the execution of the edict of Worms. In a brief dated in November, 1522, and addressed to the first diet, pope Adrian, after severely censuring the princes of the empire for not carrying into execution the edict of Worms, exhorted them, if mild and moderate measures failed, to cut off Luther from the body of the church, as a gangrened and incurable member. . . . At the same time, with singular inconsistency, he acknowledged the corruptions of the Roman court as the source of the evils which overspread the church, [and] promised as speedy a reformation as the nature of the abuses would admit. . . . The members of the diet, availing themselves of his avowal, advised him to assemble a council in Germany for the reformation of abuses, and drew up a list of a hundred grievances which they declared they would no longer tolerate, and, if not speedily delivered from such burdens, would procure relief by the authority with which God had intrusted them. . . . The recess of the diet, published in March, 1523, was framed with the same spirit; instead of threats of persecution, it only enjoined all persons to wait with patience the determination of a free council, forbade the diffusion of doctrines likely to create disturbances, and subjected all publications to the approbation of men of learning and probity appointed by the magistrate. Finally, it declared,

that as priests who had married, or monks who had quitted their convents, were not guilty of a civil crime, they were only amenable to an ecclesiastical jurisdiction, and liable at the discretion of the ordinary to be deprived of their ecclesiastical privileges and benefices. The Lutherans derived their greatest advantages from these proceedings, as the gross corruptions of the church of Rome were now proved by the acknowledgment of the pontiff himself. . . . From this period they confidently appealed to the confession of the pontiff, and as frequently quoted the hundred grievances which were enumerated in a public and authentic act of the Germanic body. They not only regarded the recess as a suspension of the edict of Worms, but construed the articles in their own favour. . . . Hitherto the innovators had only preached against the doctrines and ceremonies of the Roman church, without exhibiting a regular system of their own.” But now “Luther was persuaded, at the instances of the Saxon clergy, to form a regular system of faith and discipline, he translated the service into the German tongue, modified the form of the mass, and omitted many superstitious ceremonies, but he made as few innovations as possible, consistently with his own principles. To prevent also the total alienation or misuse of the ecclesiastical revenues, he digested a project for their administration, by means of an annual committee, and by his writings and influence effected its introduction. Under this judicious system the revenues of the church, after a provision for the clergy, were appropriated for the support of schools; for the relief of the poor, sick, and aged, of orphans and widows, for the reparation of churches and sacred buildings; and for the erection of magazines and the purchase of corn against periods of scarcity. These regulations and ordinances, though not established with the public approbation of the elector, were yet made with his tacit acquiescence, and may be considered as the first institution of a reformed system of worship and ecclesiastical polity, and in this institution the example of the churches of Saxony was followed by all the Lutheran communities in Germany. The effects of these changes were soon visible, and particularly at the meeting of the second diet of Nuremberg, on the 10th of January, 1524. Faber, canon of Strasburgh, who had been enjoined to make a progress through Germany for the purpose of preaching against the Lutheran doctrines, durst not execute his commission, although under the sanction of a safe conduct from the council of regency. Even the legate Campegio could not venture to make his public entry into Nuremberg with the insignia of his dignity, . . . for fear of being insulted by the populace. . . . Instead, therefore, of annulling the acts of the preceding diet, the new assembly pursued the same line of conduct. . . . The recess was, if possible, still more galling to the court of Rome, and more hostile to its prerogatives than that of the former diet. . . . The Catholics, thus failing in their efforts to obtain the support of the diet, on the 6th of July, 1524, entered into an association at Ratisbon, under the auspices of Campegio, in which the archduke Ferdinand, the duke of Bavaria, and most of the German bishops concurred, for enforcing the edict of Worms. At the same time, to conciliate the Germans, the legate published 29 articles for

the amendment of some abuses; but these being confined to points of minor importance, and regarding only the inferior clergy, produced no satisfaction, and were attended with no effect. Notwithstanding this formidable union of the Catholic princes, the proceedings of the diet of Nuremberg were but the prelude to more decisive innovations, which followed each other with wonderful rapidity. Frederic the Wise, elector of Saxony, dying in 1525, was succeeded by his brother, John the Constant, who publicly espoused and professed the Lutheran doctrines. The system recently digested by Luther, with many additional alterations, was introduced by his authority, and declared the established religion, and by his order the celebrated Melancthon drew up an apology in defence of the reformed tenets for the princes who adopted them. Luther himself, who had in the preceding year thrown off the monastic habit, soon after the accession of the new sovereign ventured to give the last proof of his emancipation from the fetters of the church of Rome, by espousing, on the 13th of July, 1525, Catherine Bora, a noble lady, who had escaped from the nunnery at Nimptschen, and taken up her residence at Wittenberg. The example of the elector of Saxony was followed by Philip, landgrave of Hesse Cassel, a prince of great influence and distinguished civil and military talents by the dukes of Mecklenburgh, Pomerania, and Zell, and by the imperial cities of Nuremberg, Strasburgh, Frankfurt, Nordhausen, Magdeburgh, Brunswick, Bremen, and others of less importance. . . . Albert, margrave of Brandenburg, grand master of the Teutonic order, in 1525 renounced his vow of celibacy, made a public profession of the Lutheran tenets, and, with the consent of Sigismund, king of Poland, secularised Eastern Prussia. —W. Cox, *Hist. of the House of Austria*, ch. 28 (v. 1).

ALSO IN L. von Ranke, *Hist. of the Reformation in Germany*, bk. 3, ch. 2-5 (v. 2). —P. Bayne, *Martin Luther: his Life and Work*, bk. 10-13 (v. 2). —L. Häusser, *The Period of the Reformation*, ch. 5-8.

A. D. 1523.—Election of Clement VII.

A. D. 1523-1527.—The double-dealings of Pope Clement VII. with the emperor and the king of France.—Imperial revenge.—The sack of Rome. See ITALY A. D. 1523-1527, and 1527.

A. D. 1524.—Institution of the Order of the Theatines. See THEATINES.

A. D. 1525-1529.—The League of Torgau.—Contradictory action of the Diets at Spire.—The Protest of Lutheran princes which gave rise to the name "Protestants."—"At the Diet of Nuremberg it had been determined to hold an assembly shortly after at Spire for the regulation of ecclesiastical affairs. The princes were to procure beforehand from their councillors and scholars a statement of the points in dispute. The grievances of the nation were to be set forth, and remedies were to be sought for them. The nation was to deliberate and act on the great matter of religious reform. The prospect was that the evangelical party would be in the majority. The papal court saw the danger that was involved in an assembly gathered for such a purpose, and determined to prevent the meeting. At this moment war was breaking out between Charles and Francis. Charles had no inclination

to offend the Pope. He forbade the assembly at Spire, and, by letters addressed to the princes individually, endeavored to drive them into the execution of the edict of Worms. In consequence of these threatening movements, the Elector of Saxony and the Landgrave of Hesse entered into the defensive league of Torgau, in which they were joined by several Protestant communities. The battle of Pavia and the capture of Francis I [see FRANCE A. D. 1523-1525] were events that appeared to be fraught with peril to the Protestant cause. In the Peace of Madrid (January 14, 1526) both sovereigns avowed the determination to suppress heresy. But the dangerous preponderance obtained by the Emperor created an alarm throughout Europe, and the release of Francis was followed by the organization of a confederacy against Charles, of which Clement was the leading promoter [see ITALY A. D. 1523-1527]. This changed the imperial policy in reference to the Lutherans. The Diet of Spire in 1526 unanimously resolved that, until the meeting of a general council, every state should act in regard to the edict of Worms as it might answer to God and his imperial majesty. Once more Germany refused to stifle the Reformation, and adopted the principle that each of the component parts of the Empire should be left free to act according to its own will. It was a measure of the highest importance to the cause of Protestantism. It is a great landmark in the history of the German Reformation. The war of the Emperor and the Pope involved the necessity of tolerating the Lutherans. In 1527, an imperial army, composed largely of Lutheran infantry, captured and sacked the city of Rome. For several months the Pope was held a prisoner. For a number of years the position of Charles with respect to France and the Pope, and the fear of Turkish invasion, had operated to embolden and greatly strengthen the cause of Luther. But now that the Emperor had gained a complete victory in Italy, the Catholic party revived its policy of repression."—G. P. Fisher, *The Reformation*, ch. 4.—"While Charles and Clement were arranging matters in 1529, a new Diet was held at Spire, and the reactionists exerted themselves to obtain a reversal of that ordinance of the Diet of 1526 which had given to the reformed doctrines a legal position in Germany. Had it been possible, the Papist leaders would have forced back the Diet on the old Edict of Worms, but in this they were baffled. Then they took up another line of defence and aggression. Where the Worms Edict had been enforced, it was, they urged, to be maintained; but all further propagation of the reformed doctrines, all religious innovation whatever, was to be forbidden, pending the assemblage of a General Council. . . . This doom of arrest and paralysis—this imperious mandate, 'Hitherto shall ye come, but no further,'—could not be brooked by the followers of Luther. They possessed the advantage of being admirably led. Philip of Hesse supplied some elements of sound counsel that were wanting in Luther himself. . . . Luther regarded with favour . . . the doctrine of passive obedience. It was too much his notion that devout Germans, if their Emperor commanded them to renounce the truth, should simply die at the stake without a murmur. . . . The most ripe and recent inquiries seem to prove that it was about this very time, when the Evangelical

Princes and Free Cities of Germany were beginning to put shoulder to shoulder and organise resistance, in arms if necessary, to the Emperor and the Pope, that Luther composed 'Ein feste Burg ist unser Gott,' a psalm of trust in God, and in God only, as the protector of Christians. He took no fervent interest, however, in the Diet, and Philip and his intrepid associates derived little active support from him. These were inflexibly determined that the decree of the majority should not be assented to. Philip of Hesse, John of Saxony, Markgraf George the Pious of Brandenburg-Anspach, the Dukes of Lunenburg and Brunswick, the Prince of Anhalt, and the representatives of Strasburg, Nürnberg, and twelve other free cities [Ulm, Constanz, Reutlingen, Windsheim, Memmingen, Lindau, Kempten, Heilbronn, Isna, Weissenburgh, Nordlingen, and St Gallen], entered a solemn protest against the Popish resolution. They were called Protestants. The name, as is customary with names that felicitously express and embody facts, was caught up in Germany and passed into every country in Europe and the world.—P. Bayne, *Martin Luther, his Life and Work*, bk 14, ch 4 (r 2).

ALSO IN L. von Ranke, *Hist. of the Reformation in Germany*, bk 4-5 (r 2-3).—J. H. Merle D'Aubigné, *Hist. of the Reformation*, bk 10, ch 14, and bk 13, ch 1-6 (r 3-4).—J. Alzog, *Manual of Universal Church Hist.*, sect 311 (r 3).

A. D. 1527-1533.—The rupture with England. See ENGLAND A. D. 1527-1534.

A. D. 1530-1531.—The Diet at Augsburg.—Presentation and condemnation of the Protestant Confession of Faith.—The breach with the Reformation complete.—"In the year 1530, Charles V., seeing France prostrate, Italy quelled, and Solyman driven within his own boundaries, determined upon undertaking the decision of the great question of the Reformation. The two conflicting parties were summoned, and met at Augsburg. The sectaries of Luther, known by the general name of protestants, were desirous to be distinguished from the other enemies of Rome, the excesses committed by whom would have thrown odium upon their cause, to be distinguished from the Zwinglian republicans of Switzerland, odious to the princes and to the nobles, above all, they desired not to be confounded with the anabaptists, proscribed by all as the enemies of society and of social order. Luther, over whom there was still suspended the sentence pronounced against him at Worms, whereby he was declared a heretic, could not appear at Augsburg, his place was supplied by the learned and pacific Melancthon, a man timid and gentle as Erasmus, whose friend he continued to be, despite of Luther. The elector, however, conveyed the great reformer as near to the place of convocation as regard to his friend's personal safety rendered advisable. He had him stationed in the strong fortress of Coburg. From this place, Luther was enabled to maintain with ease and expedition a constant intercourse with the protestant ministers. . . . Melancthon believed in the possibility of effecting a reconciliation between the two parties. Luther, at a very early period of the schism, saw that they were utterly irreconcilable. In the commencement of the Reformation, he had frequently had recourse to conferences and to public disputations. It was then of moment to

him to resort to every effort, to try, by all the means in his power, to preserve the bond of Christianity, before he abandoned all hope of so doing. But towards the close of his life, dating from the period of the Diet of Augsburg, he openly discouraged and disclaimed these wordy contests, in which the vanquished would never avow his defeat. On the 26th of August, 1530, he writes 'I am utterly opposed to any effort being made to reconcile the two doctrines, for it is an impossibility, unless, indeed, the pope will consent to abjure papacy. Let it suffice us that we have established our belief upon the basis of reason, and that we have asked for peace. Why hope to convert them to the truth?' And on the same day (26th August), he tells Spalatin 'I understand you have undertaken a notable mission—that of reconciling Luther and the pope. But the pope will not be reconciled and Luther refuses. Be mindful how you sacrifice both time and trouble.' These prophecies were, however, unheeded; the conferences took place, and the protestants were required to furnish their profession of faith. This was drawn up by Melancthon. The Confession, as drawn up by Melancthon, was adopted and signed by five electors, 30 ecclesiastical princes, 23 secular princes, 22 abbots, 32 counts and barons, and 39 free and imperial cities, and has since been known as the Augsburg Confession.—J. Michelet, *Life of Luther* (tr. by W. Hazlitt), bk 3, ch 1.—"A difficulty now arose as to the public reading of the Confession in the Diet. The Protestant princes, who had severally signed it, contended against the Catholic princes, that, in fairness, it should be read, and against the emperor, that, if read at all, it should be read in German, and not in Latin. They were successful in both instances, and the Confession was publicly read in German by Bayer, one of the two chancellors of the Elector of Saxony, during the afternoon session of June 25, held in the chapel of the imperial palace. Campeggio, the Papal Legate, was absent. The reading occupied two hours, and the powerful effect it produced was, in a large measure, due to the rich, sonorous voice of Bayer, and to his distinct articulation and the musical cadence of his periods. Having finished, he handed the Confession to the Emperor, who submitted it for examination to Eck, Conrad Wimpina, Cochlaus, John Faber, and others of the Catholic theologians present in the Diet." These prepared a "Confutation" which was "finally agreed upon and read in a public session of the Diet, held August 3rd, and with which the Emperor and the Catholic princes expressed themselves fully satisfied. The Protestant princes were commanded to disclaim their errors, and return to the allegiance of the ancient faith, and 'should you refuse,' the Emperor added, 'we shall regard it a conscientious duty to proceed as our coronation oath and our office of protector of Holy Church require.' This declaration roused the indignant displeasure of the Protestant princes. Philip of Hesse . . . excited general alarm by abruptly breaking off the transactions, lately entered upon between the princes and the bishops, and suddenly quitting Augsburg. Charles V. now ordered the controverted points to be discussed in his presence, and appointed seven Protestants and an equal number of Catholics to put forward and defend the views of their respective parties." Subsequently Melan-

thon "prepared and published his 'Apology for the Augsburg Confession,' which was intended to be an answer to the 'Confutation' of the Catholic theologians. The Protestant princes laid a copy of the 'Apology' before the emperor, who rejected both it and the Confession. . . . After many more fruitless attempts to bring about a reconciliation, the emperor, on the 22nd of September, the day previous to that fixed for the departure of the Elector of Saxony, published an edict, in which he stated, among other things, that 'the Protestants have been refuted by sound and irrefragable arguments drawn from Holy Scripture.' 'To deny free-will,' he went on to say, 'and to affirm that faith without works avails for man's salvation, is to assert what is absurdly erroneous, for, as we very well know from past experience, were such doctrines to prevail, all true morality would perish from the earth. But that the Protestants may have sufficient time to consider their future course of action, we grant them from this to the 15th of April of next year for consideration.' On the following day, Joachim, Elector of Brandenburg, speaking in the emperor's name, addressed the evangelic princes and deputies of the Protestant cities as follows: 'His majesty is extremely amazed at your persisting in the assertion that your doctrines are based on Holy Scripture. Were your assertion true, then would it follow that his Majesty's ancestors, including so many kings and emperors, as well as the ancestors of the Elector of Saxony, were heretics' . . . The Protestant princes forthwith took their leave of the emperor. On the 13th of October, the 'Recess,' or decree of the Diet, was read to the Catholic States, which on the same day entered into a Catholic League. On the 17th of the same month, sixteen of the more important German cities refused to aid the emperor in repelling the Turks, on the ground that peace had not yet been secured to Germany. The Zwinglian and Lutheran cities were daily becoming more sympathetic and cordial in their relations to each other. Charles V. informed the Holy See, October 23, of his intention of drawing the sword in defence of the faith. The 'Recess' was read to the Protestant princes November 11, and rejected by them on the day following and the deputies of Hesse and Saxony took their departure immediately after. . . . The decree was rather more severe than the Protestants had anticipated, inasmuch as the emperor declared that he felt it to be his conscientious duty to defend the ancient faith, and that 'the Catholic princes had promised to aid him to the full extent of their power.' . . . The appointment of the emperor's brother, Ferdinand, as King of the Romans (1531), gave deep offence to the Protestant princes, who now expressed their determination of withholding all assistance from the emperor until the 'Recess' of Augsburg should have been revoked. Assembling at Smalkald, . . . they entered into an alliance offensive and defensive, known as the League of Smalkald, on March 29, 1531, to which they severally bound themselves to remain faithful for a period of six years."—J. Alzog, *Manual of Universal Church Hist.*, sect. 812 (c. 8).

Also in: H. Worsley, *Life of Luther*, ch. 7 (c. 2).—F. A. Cox, *Life of Melancthon*, ch. 8 (giving the text of the "Augsburg Confession").—See, also, GERMANY: A. D. 1530-1532.

A. D. 1530-1532.—Protestant League of Smalkalde and alliance with the king of France.—The Pacification of Nuremberg. See GERMANY: A. D. 1530-1532.

A. D. 1533.—Treaty of Pope Clement VII. with Francis I. of France, for the marriage of Catherine d' Medici. See FRANCE: A. D. 1532-1547.

A. D. 1533-1546.—Mercenary aspects of the Reformation in Germany.—The Catholic Holy League.—Preparations for war. See GERMANY: A. D. 1533-1546.

A. D. 1534.—Election of Paul III.

A. D. 1534-1540.—Beginnings of the Counter-Reformation.—"A well-known sentence in Macaulay's Essay on Ranke's 'History of the Popes' asserts, correctly enough, that in a particular epoch of history 'the Church of Rome, having lost a large part of Europe, not only ceased to lose, but actually regained nearly half of what she had lost.' Any fairly correct use of the familiar phrase 'the Counter-Reformation' must imply that this remarkable result was due to a movement pursuing two objects, originally distinct, though afterwards largely blended, viz., the regeneration of the Church of Rome, and the recovery of the losses inflicted upon her by the early successes of Protestantism. . . . The earliest continuous endeavour to regenerate the Church of Rome without impairing her cohesion dates from the Papacy of Paul III [1534-1549], within which also falls the outbreak of the first religious war of the century [see GERMANY: A. D. 1546-1552]. Thus the two impulses which it was the special task of the Counter-Reformation to fuse were brought into immediate contact. The onset of the combat is marked by the formal establishment of the Jesuit Order [1540] as a militant agency devoted alike to both the purposes of the Counter-Reformation, and by the meeting of the Council of Trent [1545] under conditions excluding from its programme the task of conciliation."—A. W. Ward, *The Counter-Reformation*, pp. vii-viii.—"I intend to use this term Counter-Reformation to denote the reform of the Catholic Church, which was stimulated by the German Reformation, and which, when the Council of Trent had fixed the dogmas and discipline of Latin Christianity, enabled the Papacy to assume a militant policy in Europe, whereby it regained a large portion of the provinces that had previously lapsed to Lutheran and Calvinistic dissent. . . . The centre of the world wide movement which is termed the Counter-Reformation was naturally Rome. Events had brought the Holy See once more into a position of prominence. It was more powerful as an Italian State now, through the support of Spain and the extinction of national independence, than at any previous period of history. In Catholic Christendom its prestige was immensely augmented by the Council of Trent. At the same epoch, the foreigners who dominated Italy, threw themselves with the enthusiasm of fanaticism into this Revival. Spain furnished Rome with the militia of the Jesuits and with the engines of the Inquisition. The Papacy was thus able to secure successes in Italy which were elsewhere only partially achieved. . . . In order to understand the transition of Italy from the Renaissance to the Counter-Reformation manner, it will be well to concentrate attention on the history of the Papacy

during the eight reigns [1534-1605] of Paul III., Julius III., Paul IV., Pius IV., Pius V., Gregory XIII., Sixtus V., and Clement VIII. In the first of these reigns we hardly notice that the Renaissance has passed away. In the last we are aware of a completely altered Italy."—J. A. Symonds, *Renaissance in Italy. The Catholic Reaction*, ch. 2, with foot note (p. 1).

A. D. 1537-1563.—Popular weakness of the Reformation movement in Italy.—Momentary inclination towards the Reform at Rome.—Beginning of the Catholic Reaction.—The Council of Trent and its consolidating work.—"The conflict with the hierarchy did not take the same form in Italy as elsewhere.

There is no doubt that the masses saw no cause for discontent under it. We have proof that the hierarchy was popular—that among the people, down to the lowest grades, the undiminished splendour of the Papacy was looked upon as a pledge of the power of Italy. But this did not prevent reform movements from taking place. The Humanistic school had its home here, its opposition tendencies had not spared the Church any more than Scholasticism, it had everywhere been the precursor and ally of the intellectual revolt and not the least in Italy. There were from the first eminent individuals at Venice, Modena, Ferrara, Florence even in the States of the Church themselves, who were more or less followers of Luther. The cardinals Contarini and Morone, Bembo and Sadoleto, distinguished preachers like Peter Martyr, Johann Valdez, and Bernardino Ochino, and from among the princely families an intellectual lady, Renata of Ferrara, were inclined to the new doctrines. But they were leaders without followers, the number of their adherents among the masses was surprisingly small. The Roman Curia under the Pontificate of Paul III., 1534-49, vacillated in its policy for a time, between 1537-41 the prevailing sentiments were friendly and conciliatory towards Reform. They were, in fact, gravely entertaining the question at Rome, whether it would not be better to come to terms with Reform, to adopt the practicable part of its programme, and so put an end to the schism which was spreading so fast in the Church.

An honest desire then still prevailed to effect a reconciliation. Contarini was in favour of it with his whole soul. But it proceeded no further than the attempt, for once the differences seemed likely to be adjusted so far as this was possible, but in 1542, the revolution took place which was never again reversed. Only one result remained. The Pope could no longer refuse to summon a council. The Emperor had been urging it year after year, the Pope had acceded to it further than any of his predecessors had done; and, considering the retreat which now took place, this concession was the least that could be demanded. At length, therefore, three years after it was convened, in May, 1542, the council assembled at Trent in December, 1545. It was the Emperor's great desire that a council should be held in Germany, that thus the confidence of the Germans in the supreme tribunal in the great controversy might be gained; but the selection of Trent, which nominally belonged to Germany, was the utmost concession that could be obtained. The intentions of the Emperor and the Pope with regard to the council were entirely opposed to each other. The

Pope was determined to stifle all opposition in the bud, while the Emperor was very desirous of having a counterpoise to the Pope's supremacy in council, provided always that it occurred in the imperial programme. The assembly consisted of Spanish and Italian monks in overwhelming majority, and this was decisive as to its character. When consulted as to the course of business, the Emperor had expressed a wish that those questions on which agreement between the parties was possible should first be discussed. There were a number of questions on which they were agreed, as, for example, Greek Christianity. Even now there are a number of points on which Protestants and Catholics are agreed, and differ from the Eastern Church. If these questions were considered first, the attendance of the Protestants would be rendered very much easier, it would open the door as widely as possible, they would probably come in considerable numbers, and might in time take a part which at least might not be distasteful to the Emperor, and might influence his ideas on Church reform. The thought that they were heretics was half concealed. But Rome was determined to pursue the opposite course, and at once to agitate those questions on which there was the most essential disagreement and to declare all who would not submit to be incorrigible heretics.

The first subjects of discussion were, the authority of the Scriptures in the text of the Vulgate, ecclesiastical tradition, the right of interpretation, the doctrine of justification. These were the questions on which the old and new doctrines were irreconcilably at variance, all other differences were insignificant in comparison. And these questions were decided in the old Roman Catholic sense, not precisely as they had been officially treated in 1517—for the stream of time had produced some little effect—but in the main the old statutes were adhered to, and everything rejected which departed from them. This conduct was decisive.

Nevertheless some reforms were carried out. Between the time of meeting and adjournment, December 1545, to the spring of 1547, the following were the main points decided on—1 The bishops were to provide better teachers and better schools. 2 The bishops should themselves expound the word of God. 3 Penalties were to be enforced for the neglect of their duties, and various rules were laid down as to the necessary qualifications for the office of a bishop. Dispensations, licenses, and privileges were abolished. The Church was therefore to be subjected to a reform which abolished sundry abuses, without conceding any change in her teaching. The course the council was taking excited the Emperor's extreme displeasure.

He organized a sort of opposition to Rome; his commissaries kept up a good understanding with the Protestants, and it was evident that he meant to make use of them for an attack on the Pope. This made Rome eager to withdraw the assembly from the influence of German bishops and imperial agents as soon as possible. A fever which had broken out at Trent, but had soon disappeared, was made a pretext for transferring the council to Bologna, in the spring of 1547. The imperial commissioners protested that the decrees of such a hole-and-corner council would be null and void. The contest remained undecided for years. Paul III. died in the midst of it, in November, 1549, and was succeeded by Cardinal del

Monte, one of the papal legates at the council, as Pope Julius III. The Emperor at length came to an understanding with him, and in May, 1551, the council was again opened at Trent. . . . The assembly remained Catholic; the Protestant elements, which were represented at first, all disappeared after the turn of affairs in 1552 [see GERMANY: A. D. 1546-1552, and 1552-1561]. After that there was no further thought of an understanding with the heretics. The results for reform were very small indeed. The proceedings were dragging wearily on when a fresh adjournment was announced in 1552. Pope Julius III. died in March, 1555. His successor, the noble Cardinal Cervin, elected as Marcellus II., died after only twenty-two days, and was succeeded by Cardinal Caraffa as Paul IV., 1555-9. . . . He was the Pope of the restoration. The warm Neapolitan blood flowed in his veins, and he was a fiery, energetic character. He was not in favour of any concessions or abatement, but for a complete breach with the new doctrines, and a thorough exclusiveness for the ancient Church. He was one of the ablest men of the time. As early as in 1542, he had advised that no further concessions should be made, but that the Inquisition, of which indeed he was the creator, should be restored. It was he who decidedly initiated the great Catholic reaction. He established the Spanish Inquisition in Italy, instituted the first Index, and gave the Jesuits his powerful support in the interests of the restoration. This turn of affairs was the answer to the German religious Peace. Since the Protestants no longer concerned themselves about Rome, Rome was about to set her house in order without them, and as a matter of course the council stood still. But in answer to demands from several Catholic princes, "the council was convened afresh by the next Pope, Pius IV. (1559-65), in November, 1560, and so the Council of Trent was opened for the third time in January, 1562. Then began the important period of the council, during which the legislation to which it has given a name was enacted. . . . The Curia reigned supreme, and, in spite of the remonstrances of the Emperor and of France, decided that the council should be considered a continuation of the previous ones, which meant—"All the decrees aimed against the Protestants are in full force; we have no further idea of coming to terms with them." The next proceeding was to interdict books and arrange an Index [see below: A. D. 1559-1595]. . . . The restoration of the indisputable authority of the Pope was the ruling principle of all the decrees. . . . The great achievement of the council for the unity of the Catholic Church was this: it formed into a code of laws, on one consistent principle, that which in ancient times had been variable and uncertain, and which had been almost lost sight of in the last great revolution. Controversial questions were replaced by dogmas, doubtful traditions by definite doctrines; a uniformity was established in matters of faith and discipline which had never existed before, and an impregnable bulwark was thus erected against the sectarian spirit and the tendency to innovation. Still when this unity was established upon a solid basis, the universal Church of former times was torn asunder." The Council of Trent was closed December 4, 1563, 18 years after its opening.—L. Hauser, *Period of the Reformation*, ch. 19 and 16.

ALSO IN: J. A. Symonds, *Renaissance in Italy: The Catholic Reaction*, ch. 2-3 (v. 1).—L. von Ranke, *Hist. of the Popes*, bk. 2-3 (v. 1).—L. F. Bungener, *Hist. of the Council of Trent*.—T. R. Evans, *The Council of Trent*.—A. de Reumont, *The Caraffas of Maddaloni*, bk. 1, ch. 8.

A. D. 1540.—The founding of the Order of the Jesuits. See JESUITS. A. D. 1540-1556.

A. D. 1545-1550.—Separation of Parma and Placentia from the States of the Church to form a duchy for the Pope's family.—The Farnese. See PARMA: A. D. 1545-1592.

A. D. 1550.—Election of Julius III.

A. D. 1555 (April).—Election of Marcellus II.

A. D. 1555 (May).—Election of Paul IV.

A. D. 1555-1603.—The aggressive age of the reinvigorated Church.—Attachment and subserviency to Spain.—Giovanni Piero Caraffa, founder of the Order of the Theatines, was raised to the papal chair in 1555, assuming the title of Paul IV. He "entered on his station with the haughty notions of its prerogatives which were natural to his austere and impetuous spirit. Hence his efforts in concert with France, unsuccessful as they proved, to overthrow the Spanish greatness, that he might extricate the papedom from the galling state of dependence to which the absolute ascendancy of that power in Italy had reduced it. Paul IV. is remarkable as the last pontiff who embarked in a contest which had now become hopeless, and as the first who, giving a new direction to the policy of the holy see, employed all the influence, the arts, and the resources of the Roman church against the protestant cause. He had, during the pontificate of Paul III. [1534-1549], already made himself conspicuous for his persecuting zeal. He had been the principal agent in the establishment of the inquisition at Rome, and had himself filled the office of grand inquisitor. He seated himself in the chair of St. Peter with the detestable spirit of that vocation; and the character of his pontificate responded to the violence of his temper. His mantle descended upon a long series of his successors. Pius IV., who replaced him on his death in 1559, Pius V., who received the tiara in the following year, Gregory XIII., who was elected in 1572, and died in 1585, Sixtus V., who next reigned until 1590; Urban VII., Gregory XIV., and Innocent IX., who each filled the papal chair only a few months, and Clement VIII., whose pontificate commenced in 1592 and extended beyond the close of the century [1603]: all pursued the same political and religious system. Resigning the hope, and perhaps the desire, of re-establishing the independence of their see, they maintained an intimate and obsequious alliance with the royal bigot of Spain; they seconded his furious persecution of the protestant faith; they fed the civil wars of the Low Countries, of France, and of Germany."—G. Procter, *Hist. of Italy*, ch. 9.—"The Papacy and Catholicism had long maintained themselves against these advances of their enemy [the Protestant Reformation], in an attitude of defence it is true, but passive only; upon the whole, they were compelled to endure them. Affairs now assumed a different aspect. . . . It may be affirmed generally that a vital and active force was again manifested, that the church had regenerated her creed in the spirit of the age, and had established reforms in accordance with the demands of the times. The religious tendencies which had

appeared in southern Europe were not suffered to become hostile to herself, she adopted them, and gained the mastery of their movements; thus she renewed her powers, and infused fresh vigour into her system. . . . The influence of the restored Catholic system was first established in the two southern peninsulas, but this was not accomplished without extreme severities. The Spanish Inquisition received the aid of that lately revived in Rome; every movement of Protestantism was violently suppressed. But at the same time those tendencies of the inward life which renovated Catholicism claimed and enchaind as her own, were peculiarly powerful in those countries. The sovereigns also attached themselves to the interests of the church. It was of the highest importance that Philip II., the most powerful of all, adhered so decidedly to the popedom, with the pride of a Spaniard, by whom unimpeachable Catholicism was regarded as a sign of a purer blood and more noble descent, he rejected every adverse opinion. The character of his policy was however not wholly governed by mere personal feeling. From remote times, and more especially since the regulations established by Isabella, the kingly dignity of Spain had assumed an ecclesiastical character, in every province the royal authority was strengthened by the addition of spiritual power, deprived of the Inquisition, it would not have sufficed to govern the kingdom. Even in his American possessions, the king appeared above all in the light of a disseminator of the Christian and Catholic faith. This was the bond by which all his territories were united in obedience to his rule, he could not have abandoned it, without incurring real danger. The extension of Huguenot opinions in the south of France caused the utmost alarm in Spain; the Inquisition believed itself bound to redoubled vigilance. . . . The power possessed by Philip in the Netherlands secured to the southern system an immediate influence over the whole of Europe; but besides this, all was far from being lost in other countries. The emperor, the kings of France and Poland, with the duke of Bavaria, still adhered to the Catholic church. On all sides there were spiritual princes whose expiring zeal might be reanimated, there were also many places where Protestant opinions had not yet made their way among the mass of the people. The majority of the peasantry throughout France, Poland, and even Hungary, still remained Catholic. Paris, which even in those days exercised a powerful influence over the other French towns, had not yet been affected by the new doctrines. In England a great part of the nobility and commons were still Catholic, and in Ireland the whole of the ancient native population remained in the old faith. Protestantism had gained no admission into the Tyrol, or Swiss Alps, nor had it made any great progress among the peasantry of Bavaria. Canisius compared the Tyrolese and Bavarians with the two tribes of Israel, 'who alone remained faithful to the Lord.' The internal causes on which this pertinacity, this immovable attachment to tradition, among nations so dissimilar, was founded, might well repay a more minute examination. A similar constancy was exhibited in the Walloon provinces of the Netherlands. And now the papacy resumed a position in which it could once more gain the mastery of all these inclinations, and bind them indissolubly to itself.

Although it had experienced great changes, it still possessed the inestimable advantage of having all the externals of the past and the habit of obedience on its side. In the council so prosperously concluded, the popes had even gained an accession of that authority which it had been the purpose of the temporal powers to restrict; and had strengthened their influence over the national churches; they had moreover abandoned that temporal policy by which they had formerly involved Italy and all Europe in confusion. They attached themselves to Spain with perfect confidence and without any reservations, fully returning the devotion evinced by that kingdom to the Roman church. The Italian principality, the enlarged dominions of the pontiff, contributed eminently to the success of his ecclesiastical enterprises; while the interests of the universal Catholic church were for some time essentially promoted by the overplus of its revenues. Thus strengthened internally, thus supported by powerful adherents, and by the idea of which they were the representatives, the popes exchanged the defensive position, with which they had hitherto been forced to content themselves, for that of assailants.—L. von Ranke, *Hist. of the Popes*, bk. 5, sect. 2 (v. 1).

A. D. 1559.—Election of Pius IV.

A. D. 1559-1595.—The institution of the Index.—The first 'Index' of prohibited books published by Papal authority, and therefore, unlike the 'catalogi' previously issued by royal, princely, or ecclesiastical authorities, valid for the whole Church, was that authorised by a bull of Paul IV in 1559. In 1564 followed the Index published by Pius IV., as drawn up in harmony with the decrees of the Council of Trent, which, after all, appears to be a merely superficial revision of its predecessor. Other Indices followed, for which various authorities were responsible, the most important among them being the Index Expurgatorius, sanctioned by a bull of Clement VIII in 1595, which proved so disastrous to the great printing trade of Venice.—A. W. Ward, *The Counter-Reformation*, ch. 2.

A. D. 1566.—Election of Pius V.

A. D. 1570-1571.—Holy League with Venice and Spain against the Turks.—Great battle and victory of Lepanto. See TURKS: A. D. 1566-1571.

A. D. 1570-1597.—The Catholic Reaction in Germany.—"Altogether about the year 1570 the spread of protestantism in Germany and the lands under its influence had reached its zenith. . . . Yet beyond a doubt its lasting success was only legally assured in places where it had won over the governing power and could stand on the generally recognized basis of the religious peace. This was the case in the secular principalities of the protestant dynasties, but not in the Wittelsbach and Hapsburg lands, where its lawful existence depended only on the personal concessions of the existing ruler, and still less in the ecclesiastical territories. . . . To give it here the secure legal basis which it lacked was the most important problem, as regarded internal German affairs, of the protestant policy. . . . The only way to attain this was to secure the recognition on the part of the empire of the free right of choosing a reformation in the bishoprics; in other words the renunciation of the 'Ecclesiastical Reservation.' . . . This goal could only be attained

if the protestants advanced in a solid phalanx. This is, however, just what they could not do. For they themselves were torn by bitter contentions with regard to the faith.

From this point of view it was no boon that Calvinism, the specifically French form of protestantism, found entrance also into Germany.

Under its influence, to begin with, the Saxon-Thuringian church became divided in its interpretation of the teachings concerning justification and the Lord's Supper.

The complications were still further increased when Frederick III of the Palatinate, elector since 1559, disgusted at the quarrelsomeness of the Lutheran theologians, dismissed the zealot Tilemann in August 1560, and in 1563 gave over the recognized church of the Palatinate to Calvinism. Herewith he completely estranged the Lutherans who did not regard the Calvinists as holding the same faith.

Germany could no longer count itself among the great powers and at home the discord was ever increasing.

The motion of the Palatinate in the electoral diet of October 1575 to incorporate in the religious peace the so-called 'Declaration of King Ferdinand' with regard to it, and thus to secure the local option with regard to a creed in the bishoprics, was opposed

not only by the ecclesiastical members of the electoral college but also by the electorate of Saxony.

In consequence of the same party strife a similar motion of the Palatinate, made in the diet of Regensburg, was lost.

On the one hand hostilities grew more bitter among the German protestants; on the other the Roman church, supported by the power of the Spanish world monarchy, advanced everywhere, within and without the German empire, to a well-planned attack.

She had won her first victory in the empire with the refusal in 1576 to grant the local option of creed, for this was almost equivalent to a recognition on the protestant side of the 'Ecclesiastical Reservation'.

The more eagerly did Rome, by demanding the oath drawn up in the council of Trent, strive to chain fast her bishops to her, to remove those who made opposition even if it had to happen by disregarding the law of the land and the religious treaties, to bring zealous catholic men into the episcopal sees—everywhere to set the reaction in motion.

The manner of proceeding was always the same: the protestant pastors and teachers were banished; the catholic liturgy, in which the utmost splendor was unfolded, was reintroduced into the churches, and competent catholic clergy were put in office.

The members of the community, left without a leader, had now only the choice allowed to them of joining the catholic church or of emigrating; the protestant officials were replaced by catholic ones; new institutions of learning, conducted by Jesuits, were founded for the purpose of winning the rising generation, inwardly also, for catholicism.

Beyond a doubt this whole work of restoration put an end in many cases to a confused and untenable state of affairs, but at least as often it crushed down by force a healthy, natural development and wrought havoc in the moral life of the people.

Thus did the reaction gain the ascendancy in most of the ecclesiastical principalities of the South; in the North the scale still hung in the balance. . . . And in this condition of affairs the discord among the protestants grew worse year by year!

Their war is

our peace' was the exultant cry of the catholics when they looked upon this schism.

In order to preserve pure Lutheranism from any deviation, the electoral court of Saxony caused the 'Formula of Concord' to be drawn up by three prominent theologians in the monastery of Bergen near Magdeburg (20 May 1577), and compelled all pastors and teachers of the land to accept them under pain of dismissal from office.

As this necessarily accentuated the differences with the Calvinists, John Casimir of the Palatinate endeavored, in the Convention of Frankfurt on the Main in 1577, to unite the protestants of all denominations and all lands in a common effort at defence, but his appeal and the embassy which he sent to the evangelical princes met with no very favorable reception.

On the contrary in course of time 86 estates of the empire accepted the Formula of Concord which was now published in Dresden, together with the names of those who had signed it, on the 25th of June 1580, the 50th anniversary of handing in the Augsburg Confession.

What a pass had matters come to since that great epoch! At any rate the unity of the German protestants was completely at an end, and especially any joint action between Saxony and the Palatinate had been rendered impossible.

In 1582 the Roman party opened a well planned campaign for the purpose of putting itself in full possession of the power in the empire.

The emperor belonged as it was to their confession so all depended on the manner in which the diet should be made up, and this again depended on who should be members of the college of princes for in the college of electors the votes of the protestants and catholics were equal inasmuch as the Bohemian vote was 'dormant,' and of the imperial cities only a few were still catholic.

In the electoral college, then, the protestants possessed the majority so long as the 'administrators' [of the bishoprics] maintained as hitherto their seat and their vote.

But the Catholics, acting unitedly while the Protestants were hopelessly divided, succeeded at last in expelling Archbishop Gebhard, who had renounced their communion, from the princely see of Cologne, and finally (1597) they secured a majority in the electoral college.

—Kaemmel, *Deutsche Geschichte* (trans. from the German), pp 701-715.

A. D. 1572 (May).—Election of Gregory XIII.

A. D. 1572.—Reception at Rome of the news of the Massacre of St. Bartholomew's Day. See FRANCE: A D 1572 (AUGUST—OCTOBER).

A. D. 1585.—Election of Sixtus V.

A. D. 1585.—The Bull against Henry of Navarre, called "Brutum Fulmen." See FRANCE: A D 1584-1589.

A. D. 1590 (September).—Election of Urban VII.

A. D. 1590 (December).—Election of Gregory XIV.

A. D. 1591.—Election of Innocent IX.

A. D. 1591.—Election of Clement VIII.

A. D. 1597.—Annexation of Ferrara to the States of the Church.—"The loss which the papal states sustained by the alienation of Parma and Placentia was repaired, before the end of the 16th century, by the acquisition of a duchy little inferior in extent to those territories—that of Ferrara." With the death, in 1597, of

Alfonso II., the persecutor of Tasso, "terminated the legitimate Italian branch of the ancient and illustrious line of Este. But there remained an illegitimate representative of his house, whom he designed for his successor; don Cesare da Este, the grandson of Alfonso I. by a natural son of that duke. The inheritance of Ferrara and Modena had passed in the preceding century to bastards, without opposition from the popes, the feudal superiors of the former duchy. But the imbecile character of don Cesare now encouraged the reigning pontiff, Clement VIII., to declare that all the ecclesiastical fiefs of the house of Este reverted, of right, to the holy see on the extinction of the legitimate line. The papal troops, on the death of Alfonso II., invaded the Ferrarese state, and Cesare suffered himself to be terrified by their approach into an ignominious and formal surrender of that duchy to the holy see. By the indifference of the Emperor Rodolph II., he was permitted to retain the investiture of the remaining possessions of his ancestors the duchies of Modena and Reggio, over which, as imperial and not papal fiefs, the pope could not decently assert any right. In passing beneath the papal yoke, the duchy of Ferrara, which, under the government of the house of Este, had been one of the most fertile provinces of Italy, soon became a desert and marshy waste. The capital itself lost its industrial population and commercial riches, its architectural magnificence crumbled into ruins, and its modern aspect retains no trace of that splendid court in which literature and art repaid the fostering protection of its sovereigns, by reflecting lustre on their heads"—G. Procter, *Hist. of Italy*, ch. 9.

A. D. 1605 (April).—Election of Leo XI.

A. D. 1605 (May).—Election of Paul V.

A. D. 1605-1700.—The conflict with Venice.

—Opposition of Urban VIII. to the Emperor.

—Annexation of Urbino to the States of the Church.—Half a century of unimportant history.—"Paul V. (1605-1621) was imbued with mediæval ideas as to the papal authority and the validity of the canon-law. These speedily brought him into collision with the secular power, especially in Venice, which had always maintained an attitude of independence towards the papacy. Ecclesiastical disputes [growing out of a Venetian decree forbidding alienations of secular property in favor of the churches] were aggravated by the fact that the acquisition of Ferrara had extended the papal states to the frontiers of Venice, and that frequent differences arose as to the boundary line between them. The defence of the republic and of the secular authority in church affairs was undertaken with great zeal and ability by Fra Paolo Sarpi, the famous historian of the Council of Trent. Paul V. did not hesitate to excommunicate the Venetians [1606], but the government compelled the clergy to disregard the pope's edict. The Jesuits, Theatines, and Capuchins were the only orders that adhered to the papacy, and they had to leave the city. If Spain had not been under the rule of the pacific Lerma, it would probably have seized the opportunity to punish Venice for its French alliance. But France and Spain were both averse to war, and Paul V. had to learn that the papacy was powerless without secular support. By the mediation of the two great powers, a compromise was arranged in 1607.

The Jesuits, however, remained excluded from Venetian territory for another half-century. This was the first serious reverse encountered by the Catholic reaction [see VENICE A. D. 1606-1607]. . . . The attention of the Catholic world was now absorbed in the Austrian schemes for the repression of Protestantism in Germany, which received the unhesitating support both of Paul and of his successor, Gregory XV. [1621-1623]. The latter was a great patron of the Jesuits. Under him the Propaganda was first set on foot. . . . The pontificate of Urban VIII. (1623-1644) was a period of great importance. He regarded himself rather as a temporal prince than as head of the Church. He fortified Rome and filled his states with troops. The example of Julius II. seemed to find an imitator. Urban was imbued with the old Italian jealousy of the imperial power, and allied himself closely with France. . . . At the moment when Ferdinand II. had gained his greatest success in Germany he was confronted with the hostility of the pope. Gustavus Adolphus landed in Germany, and by a strange coincidence Protestantism found support in the temporal interests of the papacy. The Catholics were astounded and dismayed by Urban's attitude. Urban VIII. succeeded in making an important addition to the papal states by the annexation of Urbino, in 1631, on the death of Francesco Maria, the last duke of the Della Rovere family. But in the government of the states he met with great difficulties. . . . Urban VIII.'s relatives, the Barberini, quarreled with the Farnesi, who had held Parma and Piacenza since the pontificate of Paul III. The pope was induced to claim the district of Castro, and this claim aroused a civil war (1641-1644) in which the papacy was completely worsted. Urban was forced to conclude a humiliating treaty and directly afterwards died. His successors [Innocent X., 1644-1655; Alexander VII., 1655-1667; Clement IX., 1667-1669; Clement X., 1670-1676; Innocent XI., 1676-1689; Alexander VIII., 1689-1691; Innocent XII., 1691-1700] are of very slight importance to the history of Europe. . . . The only important questions in which the papacy was involved in the latter half of the century were the schism of the Jansenists and the relations with Louis XIV."—R. Lodge, *Hist. of Modern Europe*, ch. 12.

ALSO IN J. E. DARRAS, *General Hist. of the Catholic Church*, period 7, ch. 7; period 8, ch. 1-3 (v. 4).—T. A. Trollope, *Paul the Pope and Paul the Friar*.—A. Robertson, *Fra Paolo Sarpi*.

A. D. 1621.—Election of Gregory XV.

A. D. 1622.—Founding of the College of the Propaganda.—Cardinal Alexander Ludovisio, elected pope on the 9th of February, 1621, taking the name of Gregory XV., "had always shown the greatest zeal for the conversion of infidels and heretics, this zeal inspired the design of founding the College of the Propaganda (1622). The origin of the Propaganda is properly to be traced to an edict of Gregory XIII., in virtue of which a certain number of cardinals were charged with the direction of missions to the East, and catechisms were ordered to be printed in the less-known languages. But the institution was neither firmly established nor provided with the requisite funds. Gregory XV. gave it a constitution, contributed the necessary funds from his private purse, and as it

met a want the existence of which was really felt and acknowledged, its success was daily more and more brilliant. Who does not know what the Propaganda has done for philological learning? But it chiefly labored, with admirable grandeur of conception and energy, to fulfil its great mission—the propagation of the Catholic faith—with the most splendid results. Urban VIII., the immediate successor of Gregory XV., completed the work by the addition of the 'Collegium de Propaganda Fide,' where youth are trained in the study of all the foreign languages, to bear the name of Christ to every nation on the globe."—J. E. Darras, *General Hist. of the Catholic Church*, period 7, ch. 7, sect. 10 (n. 4).

A. D. 1623.—Election of Urban VIII.

A. D. 1623-1626.—The Valtelline War. See FRANCE: A. D. 1624-1626.

A. D. 1644-1667.—Pontificates of Innocent X. and Alexander VII.—Growth of Nepotism.—Sixtus V. had "invented a system of nepotism which was so actively followed up by his successors, that even a short reign provided the means of accumulating a brilliant fortune. That pontiff raised one nephew to the rank of cardinal, with a share of the public business and an ecclesiastical income of a hundred thousand crowns. Another he created a marquess, with large estates in the Neapolitan territory. The house of Ferretti thus founded, long maintained a high position, and was frequently represented in the College of Cardinals. The Aldobrandini, founded in like manner by Clement VIII., the Borghesi by Paul V., the Ludovisi by Gregory XV., and the Barberini by Urban VIII., now vied in rank and opulence with the ancient Roman houses of Colonna and Orsini, who boasted that for centuries no peace had been concluded in Christendom in which they were not expressly included. On the death of Urban VIII. (29th July 1644) the Barberini commanded the votes of eight-and-forty cardinals, the most powerful faction ever seen in the conclave. Still, the other papal families were able to resist their dictation, and the struggle terminated in the election of Cardinal Pamfilj, who took the name of Innocent X. During the interval of three months, the city was abandoned to complete lawlessness; assassinations in the streets were frequent; no private house was safe without a military guard, and a whole army of soldiers found occupation in protecting the property of their employers. This was then the usual state of things during an interregnum. Innocent X., though seventy-two years of age at his election, was full of energy. He restrained the disorders in the city. . . . Innocent brought the Barberini to strict account for malpractices under his predecessor, and wrested from them large portions of their ill-gotten gain. So far, however, from reforming the system out of which these abuses sprang, his nepotism exhibited itself in a form which scandalised even the Roman courtiers. The pope brought his sister-in-law, Donna Olimpia Maidalchini, from Viterbo to Rome, and established her in a palace, where she received the first visits of foreign ambassadors on their arrival, gave magnificent entertainments, and dispensed for her own benefit the public offices of the government. . . . Her daughters were married into the noblest families. Her son, having first been appointed the cardinal-nephew, soon after renounced his orders, married, and be-

came the secular-nephew. The struggle for power between his mother and his wife divided Rome into new factions, and the feud was enlarged by the ambition of a more distant kinsman, whom Innocent appointed to the vacant post of cardinal-nephew. The pontiff sank under a deep cloud from the disorders in his family and the palace, and when he died (5th January, 1655) the corpse laid three days uncared for, till an old canon, who had been long dismissed from his household, expended half-a-crown on its interment. . . . Fabio Chigi, who came next as Alexander VII. [VII.] brought to the tottering chair a spotless reputation, and abilities long proved in the service of the church. His first act was to banish the scandalous widow; her son was allowed to retain her palace and fortune. Beginning with the loudest protestations against nepotism, now the best established institution at Rome, in the phrase of the time, the pope soon 'became a man.' The courtiers remonstrated on his leaving his family to live a plain citizen's life at Siena: it might involve the Holy See in a misunderstanding with Tuscany. . . . The question was gravely proposed in consistory, and the flood-gates being there authoritatively unclosed, the waters of preferment flowed abundantly on all who had the merit to be allied with Fabio Chigi. After discharging this arduous duty, the pope relieved himself of further attention to business, and spent his days in literary leisure. His nephews, however, had less power than formerly, from the growth of the constitutional principle. The cardinals, in their different congregations, with the official secretaries, aspired to the functions of responsible advisers."—G. Trevor, *Rome, from the Fall of the Western Empire*, pp. 416-418.

A. D. 1646.—The Hostility of Mazarin and France. See ITALY: A. D. 1646-1654.

A. D. 1653.—The first condemnation of Jansenism. See PORT ROYAL AND THE JANSENISTS: A. D. 1602-1660.

A. D. 1667.—Election of Clement IX.

A. D. 1670.—Election of Clement X.

A. D. 1676.—Election of Innocent XI.

A. D. 1682-1693.—Successful contest with Louis XIV. and the Gallican Church.—"It has always been the maxim of the French court, that the papal power is to be restricted by means of the French clergy, and that the clergy, on the other hand, are to be kept in due limits by means of the papal power. But never did a prince hold his clergy in more absolute command than Louis XIV. . . . The prince of Condé declared it to be his opinion, that if it pleased the king to go over to the Protestant church, the clergy would be the first to follow him. And certainly the clergy of France did support their king without scruple against the pope. The declarations they published were from year to year increasingly decisive in favour of the royal authority. At length there assembled the convocation of 1682. 'It was summoned and dissolved,' remarks a Venetian ambassador, 'at the convenience of the king's ministers, and was guided by their suggestions.' The four articles drawn up by this assembly have from that time been regarded as the manifesto of the Gallican immunities. The first three repeat assertions of principles laid down in earlier times; as, for example, the independence of the secular power, as regarded the spiritual authority; the superiority